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Historical Dictionary of the Sudan

Second Edition

by
Carolyn Fluehr-Lobban
Richard A. Lobban, Jr.
and
John Obert Voll

African Historical Dictionaries, No. 53



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DEDICATION

To peace, justice, and unity of the Sudan

Contents

Editor's Foreword to the Second Edition	vii
Editor's Foreword to the First Edition	ix
Acknowledgments	xi
Preface	xiii
Spelling Conventions	xv
Abbreviations and Acronyms	xvii
Chronology	xix
Introduction	lxxi
The Dictionary	1
Bibliography	
Detailed Contents	249
Introductory Essay	251
General	255
Cultural	268
Scientific	275

Social	286
Historical	319
Political	355
Economic	376
Appendices	
1. Funj Sultans of Sennar	397
2. Keira Sultans of Darfur	398
3. Turco-Egyptian Governors of the 19th Century	399
4. 20th-Century Government Leaders	400
5. Main Language Groups Found in or Adjoining Sudan	401
6. Proposed Reconstruction of Kinship in the XXV Dynasty	403
7. Current Facts and Figures on the Sudan	406
About The Authors	409

Editor's Foreword to the Second Edition

The Sudan, Africa's largest but hardly best-known country, is an unusually significant one. It is there, more than anywhere else, that the major strands come together: "Black" Africa and the Arab world, Muslim, Christian and animist populations, moderate and radical regimes. This function of meeting place or crossroad is an age-old one, as was shown by its role in ancient Egypt and the more recent Anglo-Egyptian Sudan, and it has not ceased.

Alas, when groups and currents meet, the results are not always harmony and cooperation. Indeed, recent (and earlier) history has proven that the crossroad could just as well turn into a barrier, confrontation, invasion, or civil war. This has generated an extremely varied and constantly changing situation which is not easy to follow even in the best of times. Currently, much information leaves something to be desired. That is why we are particularly pleased to have a new edition of one of our most successful Historical Dictionaries.

The basis for this volume was provided by Dr. John Voll, who wrote the first edition. It has been substantially expanded by the dedicated team of Richard A. Lobban, Jr. and Carolyn Fluehr-Lobban, both of whom have three years research experience in the Sudan, traveled there extensively and written numerous books, articles, and papers. They are professors of anthropology at Rhode Island College, with Richard also Director of the Program of African and Afro-American Studies and Carolyn also

Director of International Education. Both are founders and past-Presidents of the Sudan Studies Association.

More even than the first edition, this book should whet the appetite of students and travelers just encountering the Sudan. It will also help the more initiated in obtaining necessary information. The contents are broad enough to cover the earliest and most recent periods as well as an abundance of subject matters. Readers who want further material can consult an exceedingly useful and complete bibliography.

JON WORONOFF
SERIES EDITOR

Editor's Foreword to the First Edition

The Sudan, far from the best known country in Africa, is nonetheless the continent's largest country. It is also Black Africa, Muslim and Christian or animist populations, and moderate and radical regimes. Yet, this function of meeting place or crossroads is an age-old one, as is shown by its role in ancient Egypt and the more recent Anglo-Egyptian Sudan.

This wealth of history and this variety of social, religious and ethnic groups are clearly traced in the present dictionary on the Sudan. The density of its history becomes particularly great at times when the "meeting place" was a barrier, a confrontation, an invasion or a civil war. Thus a series of major events is presented leading up to the most recent conflict between north and south, so well hidden from the public that it became modern Africa's oldest and one of its bloodiest wars before many even realized that it was taking place. But the men who fought that war, and those often the same who concluded the peace are not forgotten. Nor are those who were prominent in a continuous series of challenges to the regime of the day.

This dictionary should certainly be enough to whet the appetite of the student first encountering the Sudan. It will also help the more initiated in the retrieval of information and facts. The contents are broad enough to cover the earliest and most recent periods, made more readily comprehensible by the chronology and the lists of rulers comprising the appendices. But the major aid is a bibliography that takes up nearly half the book, and can put the

readers, and the librarian, on the path to further sources and knowledge.

Dr. John Voll's acquaintance with the Sudan is a long and a deep one, beginning with over a year's stay there in 1963-64 and later visits both to the country and to sources of research material on British policy in the Sudan, in England. And his interest extends beyond the Sudan to the broader Arab and Islamic context that is increasingly shaping it. His doctoral thesis, papers presented to various academic meetings, and a continuous stream of articles and studies on the Sudan and the Islamic world have all paved the way to this dictionary.

JON WORONOFF
SERIES EDITOR

Acknowledgments

First and foremost, we would like to record our appreciation to John Voll for producing the first edition of this work; this gave us a strong base for continuing this endless project with reference to more recent work in the intervening years as well as adding our new sections and entries. We have benefitted greatly from the foundation he laid twelve years ago.

We are also very grateful for the essential contribution of Gregory A. Finnegan, Humanities and Social Sciences Reference Bibliographer at the Baker Library, at Dartmouth College for aiding us with the updating of the bibliography since 1978. His training as an Africanist added breadth and new depth to the substantially increased bibliography, which was compiled during 1990 while we were in residence at Dartmouth College.

At Rhode Island College we are thankful for the constructive criticisms from our colleague Peter Allen from the vantage point of his own expertise which interfaces on Sudan studies. Also at Rhode Island College, we wish to express our appreciation to Rhonda Silva for typing the first edition onto computer diskettes and to Elena Ruggieri-Corsi for typing much of the recent chronology to ease our way into this project.

To our colleague and friend, Constance E. Berkley, in the Africana Studies Program at Vassar College, we owe a debt of gratitude for preparing the entries related to Sudanese literature and Arabic language. These sections

have brought a new and rich dimension to the volume. Our appreciation also is expressed to fellow Sudanist, William Young, who wrote the entry on the Rashaida, and whose dissertation on that group has been recognized by the Middle East Studies Association for its excellence.

Our original research in the Sudan was funded by the Ford Foundation through grants awarded to the Program of African Studies, Northwestern University. We both are appreciative of the fellowships received from the National Endowment for the Humanities (in 1979 and 1980 respectively) that made it possible for Richard to study Sudanese urban life, and Carolyn to study Shari'a law in the Sudan. Carolyn is also grateful for her support while a Mellon Fellow at the University of Pennsylvania and as a Rockefeller Fellow at Dartmouth College.

Rhode Island College, our home institution has regularly expressed its confidence in us by giving broad freedom in course content, sabbatical leaves, study leaves, and faculty research grants. Without all of this assistance over two decades, it would have been impossible to consider writing this book describing such a huge country with its long and complex history, and very diverse cultures. To all of the above we are most grateful indeed.

To our daughters, Josina and Nichola Fluehr-Lobban we express our love and appreciation of their patience as we retreated into our hermit-like existence for months in our basement office in Hanover, New Hampshire. To our mothers, Anne Fluehr and Dorothy Lobban, we express our appreciation for their loving and deep support and genuine interest in our research in the Sudan over the last twenty years.

Preface

By adding two new authors to the second edition of this historical dictionary of the Sudan, we have expanded the breadth of topics that could be included. We have also devoted considerable attention to the necessary updating of recent history since 1978, especially highlighting the renewal of civil war in 1983, the institution of Shari'a law in the same year, and the fall of Nimieri in 1985, up to the Al-Beshir government which rules in 1991. An outline of these more recent developments is contained within the revised Introduction to the second edition.

This edition has revised and expanded previous entries, or it created new short synthetic and/or analytic essays on a selected variety of topics. These may be found in the Dictionary section. Some of the more important new entries are on the following topics: All Major Ethnic Groups; Foreign Relations; Greek Influences; Histories of individual Cities and Towns; Islam; Islamic Law; Islamic Resurgence; Prehistory; Twenty-Fifth Dynasty; Taharka; Kush; Kushites at Merowe and Napata; Roman Influences; Christianity in Nubia; Sudanese Literature; SPLA/SPLM; the Civil War and efforts at peace negotiations; Slavery; the Anti-Slavery Movement; Trade Unions; Women, Women Leaders, and Women's Rights; as well as many new maps, charts, and tables.

The revised Bibliography contains major new sections on the recent proliferation of literature on women in the Sudan and on the current literature on Refugees in the Sudan. New sources relating to the Sahelian drought and famine as it affected Sudan can be found within the Geography section,

while the war-related famine conditions would be found within the section on the Southern Sudan. Updated sources on the renewed civil war, since 1983, also would be found in the section on Southern Sudan. The most contemporary scholarship dealing with the latter years of the Nimieri regime; the popular "intifada" overthrowing the May Revolution in 1985; the Transitional Military Council, 1985-86; the civilian government of Sadiq al-Mahdi, 1986-89; and the new military government of Gen. Omar al-Beshir, which came to power in June, 1989, can be found in the section on Post-independence Sudan and Politics, Government, and Administration.

We have also made an effort to include in the revised Bibliography works published in the Sudan since 1978 through various outlets of Khartoum University Press or the National Council for Research, as well as international sources, primarily in the English language (*Africa Report* and *The Middle East Journal*), that may not be generally known in North America.

The revised Chronology has been very substantially expanded to include new sections on early humanity and prehistory, the Kushitic period, the Christian kingdoms in Nubia, more on the sultanates of Funj and Dar Fur, and, finally, the significant events of the past twelve years.

We have revised the Historical Dictionary in an effort to make it a more comprehensive reference and research tool for the generalist, but the specialist in Sudan or African and/or Middle Eastern Studies should find many of the former and new entries of interest or rapid access in their own teaching or scholarship.

CAROLYN FLUEHR-LOBBAN
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A Note on Spelling Conventions

There are always hopeless problems with spelling conventions in non-Western languages which are often reported phonetically through the ears of a still greater number of languages. These approximations may replicate the sounds heard by one observer but not another. Official transliteration orthography is one way out, but these precise forms may appear uncomfortable and awkward. There are also common forms which are not proper transliterations. As a consequence, for this general book of reference we have elected as a guide the simpler and more commons forms when a choice was possible. For example we have used Danaqla, Danagla, Jaaliyin, Mahdiya, Nimieri, Turkiya, Qadiriya, rather than the "correct" forms of Ja'aliyyin, Mahdiyyah, Numayri, Turkiyyah, Qadiriyyah. This may offend linguists, and Arabists but should make the book more intelligible to the generalist.

Abbreviations and Acronyms

ACNS	Advisory Council for the Northern Sudan
AFESD	Arab Fund for Economic and Social Development
ALF	Azania Liberation Front
ARG	Anyidi Revolutionary Government
DUP	Democratic Unionist Party
KUSU	Khartoum University Students Union
NIF	National Islamic Front
NPG	Nile Provisional Government
NUP	National Unionist Party
OAU	Organization of African Unity
PDP	Peoples Democratic Party
q.v.	<i>quod vide</i> , which see
RCC	Revolutionary Command Council
SACDNU	Sudan African Closed Districts National Union
SALF	Sudan African Liberation Front
SANU	Sudan African National Union

SCP	Sudan (Sudanese) Communist Party
SPLA	Sudanese People's Liberation Army
SPLM	Sudanese People's Liberation Movement
SRP	Socialist Republican Party
SRWU	Sudan Railway Workers Union
SSA	Sudan Studies Association
SSLM	Southern Sudan Liberation Movement
SSPG	Southern Sudan Provisional Government
SSSUK	Sudan Studies Society of the United Kingdom
SSU	Sudanese Socialist Union
SUP	Sudan Unity Party
SUS	Sudan Union Society
SWTUF	Sudanese Workers' Trade Union Federation
TMC	Transitional Military Council
WAA	Workers Affairs Association

Chronology of Important Events in Sudanese History

Ancient Times

NOTE: B.P. (Before Present) dates are very approximate and vary by location.

Late Pliocene/Early Pleistocene:

3-1.5 Million B.P.

Australopithecus africanus and *Homo habilis* fossils found in East Africa adjoining the Sudan.

Late Pleistocene:

750,000 B.P.

Homo erectus established in Africa and Asia.

Lower Paleolithic:

200-100,000 B.P.

Sudanese Acheulian tradition at Khor Abu Anga (near Omdurman).

100-50,000 B.P.

Homo sapiens neandertalensis (Late Pleistocene) established in Africa.

50,000 B.P.

Homo sapiens in Nile valley.

Middle Paleolithic:

50-30,000 B.P.

Middle Paleolithic, Mousterian industries, denticulate tools, flaking techniques.

30-10,000 B.P.

Sahara still has extensive grasslands.

20,000 B.P.

Some semi-sedentary populations established on Nile and nomadic groups in adjoining savanna.

Upper Paleolithic:

20-9,000 B.P.

Upper Paleolithic Era in the Sudan; Levallois tradition gradually transforms to Mesolithic; advanced hunting and collecting of Stillbay culture, (Singa skull from Blue Nile).

Late Upper Paleolithic:

8,000 B.P.

Very late Upper Paleolithic; Sebilian III tool types.

Mesolithic:

7000-5000 B.C.

Mesolithic Period, gradual expansion of microliths and pebble tools, perhaps increase of settled population sites near Khartoum; Abkan and Qadan sites in Nubia, and Shaqadud in Butana; all with established pottery traditions.

Late Mesolithic/Early Neolithic:

5000-3500 B.C.

Very late Mesolithic or very Early "Neolithic", as in Kadero, Kadada, and Esh-Shaheinab sites, pastoralism; domestic animals, riverine agriculture, shell beads, groovers, flakes, borers, oared boats; all with rather rapid impact "wavy-line" black and red polished bowls; Ancestors of Beja peoples established in Red Sea Hills.

3250 B.C.

"Classic" A-horizon, Batn al Hagr, Buhen and Afyeh sites, (contemporary with Nagada III in Pre-dynastic Egypt), black and red polished pottery with ripple finish.

Dynastic Times in Nubia and Egypt

3100 B.C.

Unification of Upper and Lower Egypt by Pharaoh Menes; Establishment of Dynastic Old Kingdom; Conquest inscription of Pharaoh Djer at Sheikh Suliman in Nubia. Occupation and raiding against the Ta-Seti in Sudanese Nubia; border fort at Buhen; hieroglyphics and huge pyramids introduced. Senefru records thousands of cattle and slaves seized in raids on Nubia.

3070 B.C.

"Terminal" A-Horizon in lower Nubia.

2700-2100 B.C.

Period of growing contact with Egypt, and some Egyptian attacks in Nubia. B-Group period in Nubia.

2500-1000 B.C.

Atbai Ceramic tradition in Gash/Kassala area.

2300-1900 B.C.

Rise of C-Horizon and relative decline of Egyptian influence in the Sudan during Egypt's First Intermediate Period. Characteristic shiny black pottery with geometric designs. Fame for cattle rearing. Early small states in Nubia such as Zetjau, Medjay, Irtet, and Yam. C-Horizon sites at Amada, Aniba, and Debeiri.

Rise of Kerma

2250-2050 B.C.

Rise of Kerma before First Intermediate Period in Egypt (Dynasties VII-X).

2065-1780 B.C.

Reunification of Egypt by Pharaoh Mentuhotep; start of the Middle Kingdom (Dynasties XI-XII); major forts and temples at Faras, Aksha, Semna, and Buhen. Resumption of Egyptian attacks against Nubia.

1900-1575 B.C.

Further expansion of Kerma Culture during Egypt's Middle Kingdom; beaker pottery with red polish; huge tumulus burials for Kerma kings with sacrificial burials; massive brick 'defuffa' buildings.

1887-1850 B.C.

Pharaoh Senwosret III has extensive raiding, trading and fort network in Nubia.

1786-1567 B.C.

Second Intermediate Period in Egypt (Dynasties XIII-XVII); Hyksos (Asian Semites) invade Egypt; horses and bronze swords introduced; Return of Nubian autonomy; Hyksos seek Nubian allies against Egyptian Kamose's effort to reunify the Nile; Lower Egyptian royal family seeks refuge in Nubia.

1660-1575 B.C.

"First Empire" of Kushitic state (while Egypt is in decline).

Colonization of Nubia by New Kingdom Egyptians

1570-1090 B.C.

Egyptian New Kingdom Pharaohs rule the northern Sudan reaching the 4th cataract; Numerous forts, temples and towns built. Shaduf (keeyay) water-bucket irrigation technology introduced. Kerma vanishes. The "Viceroy of Kush" becomes an established position which governs Lower Nubia (Wawat) and Upper Nubia (Kush).

1570-1546 B.C.

Reign of Ahmose I in Egypt; Nubian campaigns and the appointment of an Egyptian as the "Viceroy of Kush".

1546-1526 B.C.

Reign of Amenhotep I; Thuwre appointed Viceroy of Wawat and Kush.

1530 B.C.

War against Kush by Pharaoh Thutmosis I; goal to seize gold, livestock, and slave soldiers.

1515-1484 B.C.

Reign of Queen Hatshepsut who builds temples in Nubia.

1490-1436 B.C.

Pharaoh Thutmosis III has repeated military expeditions against Nubia past the 3rd cataract; Major temple erected at Semna. Principal goals: slaves, gold, cattle, and ivory.

1403-1365 B.C.

Reign of Amenhotep III; builder of temple at Solb.

1375 B.C.

Nubian revolt against Amenhotep III.

1361-1352 B.C.

Reign of Tutankhamun; Huy appointed Viceroy of Kush; Huy responsible gold production and tribute from Wawat and Kush.

1298-1232 B.C.

Reign of Ramses II; manorial occupation of northern Sudan up to the 4th cataract. Temples at Abu Simbel, Amara West, and Aksha. Setau appointed Viceroy of Kush.

1069-715 B.C.

Third Intermediate Period in Egypt (Dynasties XXI-XXIV), rival dynasties in Egypt Tanite (XXI dynasty, 1069-945 B.C.) established in Delta; later replaced by another dynasty at Bubastis; Herihor

serves as Viceroy of Kush under Ramses XI (first pharaoh of Dynasty XXI). As Dynasty XXI closes Herihor (ca. 1060 B.C.) becomes pharaoh while his son Piankhy (I)? (see Kush) becomes the Viceroy of Nubia.

Kingdom of Kush Emerges at Napata

ca. 950 B.C.

Kushites under Aserkhamen (?) start attacks on Egypt in attempt to expand northward.

945-715 B.C.

Reign of Dynasty XXII; Delta rivalries.

818-715 B.C.

Reign of Dynasty XXIII; Delta rivalries.

ca.800 B.C.

Kush expands northward with a weak and divided Egypt, Piankhy (II) ? claims Thebes as province of Kush. Projected as a man of honor, a horse-fancier, and a "deliverer" from disunity, he responds to the pleas from Delta princes to reunify the Nile and defeat Osorkon IV of Dyn. XXII.

790-760 B.C.

Reign of Kushite Pharaoh Alara, probable founder of Dynasty XXV, starting the "Late Period" in Egypt and the reunification of the Nile valley.

Kushite Rule of all of Egypt as Dynasty XXV

760-656 B.C.

Reunification of Egypt under the Kushitic "Ethiopian" Dynasty XXV.

760-747 B.C.

Reign of Kushite Pharaoh Kashta. Kashta drove Osorkon III (Dyn.

XXVI) back into

the Egyptian Delta. Kashta was buried at Kurru not Thebes.

751-716 B.C.

Reign of Pharaoh Piankhy(II)?; son of Kashta. Piankhy controls all of Egypt and uses siege tactics against the Assyrians; In 730 B.C. he fights Tefnakht (Dyn. XXIV) in the Delta; buried at Kurru.

716-701 B.C.

Reign of Pharaoh Shabaka, (younger brother of Piankhy); Shabaka is noted in the Old Testament, Genesis 10(7); It was also noted that Isaiah, King of Israel gave gifts to Shabaka, who had supported these Palestinians at Altaku in their fight against the Assyrians under Sennacherib. In order to divert the Assyrians, Shabaka stimulated revolts in the Levant. Later, in 701, when expecting battle with Sennacherib in the Delta, he is saved when the Assyrians withdraw because of a plague epidemic among their troops. Shabaka ruled mainly from Thebes and is buried at Kurru.

701-690 B.C.

Reign of Pharaoh Shabataka (Shebitqu); Shabataka is also noted in the Torah (Old Testament), Genesis 10(7); He is buried at Kurru.

690-664 B.C.

Pharaoh Taharka, (younger brother of Shabataka) As Crown Prince Taharka joined forces of Hezekiah of Judea (Palestine) in their joint struggle against the Assyrians then led by Sennacherib (704-681 B.C.). Ruling from Memphis and Thebes he continually fought to protect the Nile valley from the Assyrians led by Esarhaddon (680-669), the son and successor of Sennacherib. Taharka also sought the restoration of Pharaonic authority, reli-

gion, and architecture; grandson of Kashta.

ca. 690 B.C.

Coronation of Taharka at Memphis; Taharka makes major additions to temple at Jebel Barkal.

680-669 B.C.

Camels introduced to Egypt by Assyrian King Esarhaddon. Later camels became critical in trans-Saharan trade. In order to distract Esarhaddon away from the Nile, Taharka stimulated revolts at Sidon and Tyre in Phoenicia. These revolts were crushed and provoked Esarhaddon to strike at Taharka at Tanis and Memphis.

671 B.C.

Esarhaddon speeds across Sinai with his camel cavalry and meets the Nubian and Egyptian forces of Taharka in the eastern Delta; Taharka is defeated and withdraws from Tanis and retreats to Memphis citadel.

670 B.C.

Taharka retakes the Delta from the Assyrians.

669 B.C.

Assyrians under Esarhaddon siege and sack Memphis; son of Taharka captured and taken to Assyria; Taharka resumes tactical support of Phoenicians.

668 B.C.

Esarhaddon plans return conquest, but dies en route back to Egypt. Ashurbanipal,(668-627) son of Esarhaddon resumes revenge campaign and badly defeats Taharka in the Delta, and sacks Memphis.

667 B.C.

Taharka withdraws from Egypt to Napata; Delta princes call for Taharka to return to

fight the Assyrians, but he does not respond.

664 B.C.

Taharka dies and is buried at Kurru pyramid field (?); Rise of Dyn. XXVI in Egypt (664-525 B.C.).

664-653 B.C.

Reign of Pharaoh Tanutamun (Tanwetamani), nephew of Taharka.

664 B.C.

Tanutamun returns to Egypt and briefly regains control of Memphis and the entire Nile valley, but with weak support from the Delta princes under Assyrian pressure and with rival claims to rule Lower Egypt by Psammetichos I (664-610 B.C.), he withdraws to Thebes.

661 B.C.

Tanutamun defeated in Memphis and driven from Thebes which is sacked and looted by Ashurbanipal.

656-590 B.C.

Kushite withdrawal back to the Sudan, with the continued survival of the worship of Amon at Jebel Barkal and Napata.

653 B.C.

Death of Tanutamun; the last to be buried at Kurru.

653-643 B.C.

Reign of Atlanersa.

643-623 B.C.

Reign of Senkamanisken (father of Aspelta and Anlamani); Buried at Nuri.

623-593 B.C.

Reign of Anlamani. Campaigns against the Blemmyes in the Eastern desert. Anlamani was crowned at Kawa, and is buried at Nuri.

593-568 B.C.

Reign of Aspelta who plans attack against Necho II in Egypt; Aspelta is buried at Nuri.

591 B.C.

Aspelta defeated in attempt to reclaim Egypt from the Saite XXVIth Dynasty; Border of Kush established at 2nd cataract.

590 B.C.

Psammetichos II (595-589, Dyn. XXVI) invades Nubia to 3rd cataract, and fought at the northern plain of Dongola seizing 4,200 captives. He also hacked out inscriptions to Pharaohs of the XXVth Dynasty. He may have sacked Napata and probably stimulated the transfer of Kush's capital from Napata to Meroe.

Kingdom of Kush Moves to Merowe

590 B.C.-350 A.D.

Rise and gradual decline of Kush at Merowe. Famed for notable iron-production technology; Kings of Kush still proclaimed as "Lords of Two Lands".

568-555 B.C.

Reign of King Aramatelqo.

Persians Enter Nile Valley

529-521 B.C.

Reign of Persian King Cambyses in Egypt.

525-398 B.C.

Persian Dynasty XXVII.

524 B.C.

Cambyes campaigns in Nubia, but is driven out.

430 B.C.

Herodotus reaches Aswan.

404-369

Reign of Kushite King Harsiyotef; fought against Blemmyes in eastern desert. Buried at Nuri.

360-342 B.C.

Reign of last Egyptian Pharaoh Nectanebo II of the XXX Dynasty (380-343 B.C.).

342-333 B.C.

Second Persian conquest of Egypt; Nectanebo II (Dyn. XXXI) flees to Nubia.

335-315 B.C.

Reign of Kushite King Nastasen; fought against the Blemmyes and fearful of Persian and Greek attacks. The last Kushite to rule from Napata.

Greeks Enter Nile Valley

332 B.C.

Conquest of Egypt by Alexander; rout of Persians, expeditions sent to Nubia; Greek language and culture introduced (an influence to create an alphabetic Meroitic cursive?).

323 B.C.

Death of Alexander the Great.

305-284 B.C.

Ptolemy I Soter, rules from Alexandria, famous library established and Pharos lighthouse built.

284-247 B.C.

Reign of Ptolemy II Philadelphus.

280-274 B.C.

Ptolemy II raids Nubia for captives, livestock, and elephants.

270 B.C.

Napatan period of Kush comes to an end.

264-146 B.C.

Punic Wars between Rome and Carthage.

260 B.C.

First Kushite King Arakakamani-qu (Ergamenes) to be buried at Merowe (Bejrawiya cemetery); Arakakamani had studied the Greek language. Expansion of cattle and elephant rearing at Musawwarat es-Sufra in Butana plain; expansion of iron production.

246-222 B.C.

Reign of Ptolemy III Euergetes; has expedition in Nubia led by Eudoxus.

222-205 B.C.

Reign of Ptolemy IV Epiphanes; had good relations with Merowe with whom he traded for elephants.

205-180 B.C.

Reign of Ptolemy V Philometor; put down rebellions in Upper Egypt.

200 B.C.

Greek geographer Erastosthese describes Nubia.

181-145 B.C.

Reign of Ptolemy VI, reactivates Nubian gold mines.

146-130 B.C.

Reign of Ptolemy Physcom.

ca. 100 B.C.

Saia (eskalay) water wheel introduced.

ca. 50 B.C.

Diodorus terms Nubia as the home of Egyptians, and of civilization itself.

Romans Enter Nile Valley

48 B.C.

Romans burn library of Alexandria. Destruction of 650,000 papyrus

scrolls of ancient science, math, literature, and religion.

47-30 B.C.

Reign of Cleopatra VII and Ptolemy XV, initially as co-regents, then she rules alone.

30-28 B.C.

Roman conquest of Egypt under Octavian; suicides of Cleopatra and Antony.

28 B.C.

Cornelius Gallus, Roman prefect, meets Meroitic envoys at Philae.

27 B.C.-14 A.D.

Reign of Roman Caesar Augustus. A bronze head of Augustus found at Merowe as booty(?) from Meroitic raid at Aswan.

27 B.C.

Roman historian Strabo visits Nubia.

24 B.C.

Kushites raid Elephantine island and Philae at Aswan.

23 B.C.

Romans under Petronius seize Qasr Ibrim and invade Nubia to Napata.

21-20 B.C.

Peace treaty between Romans and Meroites, which establishes Roman control of Dodekaschoenos (Lower Nubia).

ca. 0 B.C.

Southeast Asian crops (rice, yams, sugar cane, eggplant, bananas, and mangos) arrive in East Africa; initial dispersal of the "Bantu" population groups.

0-20 A.D.

Reign of Meroitic King Natakamani.

Christianity Enters Nile Valley

37 A.D.

First(?) Christian enters Nubia (Acts of Apostles).

40 A.D.

Apostle Marc comes to Alexandria.

54-68 A.D.

Reign of Nero; sends "explorers" to Nubia in 61 A.D.; Plans campaign in 64 A.D., but it is not carried out.

64 A.D.

Expansion of Christian persecution.

66-70 A.D.

First Jewish rebellion against Romans in Palestine.

70 A.D.

Writer Pliny describes Nubia; Romans capture Jerusalem with Nubian mercenary cavalry.

73 A.D.

Fall of Masada; Romans complete conquest of Palestine.

100-300 A.D.

Post-Meroitic occupation of Qasr Ibrim.

112 A.D.

Pliny the younger.

125 A.D.

Emperor Hadrian.

130-133

Second revolt of the Jews.

180 A.D.

Church of Pantaenus founded in Alexandria.

247-264 A.D.

Patriarch Dionysius seeks Egyptian converts.

ca.260-300

Major conversion of Egyptians to Coptic Christianity.

268-297

Another period of Blemmyes (Beja) attacks on Nubia.

284-304

Reign of Diocletian; withdrawal of Romans from Nubia to Aswan.
Persecution of Christians.

300 A.D.

Christian population of Egypt reaches one million.

312 A.D.

Emperor Constantine accepts Christianity for the Roman church; Rise of Donatist church in Numidia (endorsed martyrdom as a creed of this schismatic group).

325 A.D.

Council of Nicaea rules over "oneness" of God and Christ.

ca. 350 A.D.

Axumite King Ezana establishes Christianity in Ethiopia; End of Kushitic state with the destruction of Merowe.

350-550 A.D.

X-Group, Ballana (Lower Nubia), and Tanqasi (Upper Nubia) cultural horizons having a new syncretic blend of Pharaonic, Kushitic, and Christian characteristics; No textual records, but huge grave tumuli suggesting small states with clear social stratification. Era of Blemmyes strength; the development of the Christian kingdoms of Nobatia, Mukurra, and Alwa, and their respective churches and settlements.

391 A.D.

Christianity becomes state religion for Egypt.

436 A.D.

Blemmyes attack Egyptian Nile and even Kharga Oasis.

451 A.D.

Effort begins to spread Monophysite Christianity from Egypt, while Egypt is isolated as a result of the Council of Chalcedon (at Constantinople). Effort to resolve differences between Bishop Dioscoros of Alexandria and Pope in Rome. The Council determined

that Jesus was a single person with two natures; the Bishop was exiled. Eastern

Orthodox insisted that Jesus was of one nature: Monophysite. Schism lasts until today.

452 A.D.

Romans attack Blemmyes and Nobatia (northern Nubia).

453 A.D.

Treaty of Philae guarantees right to worship Isis.

ca. 500 A.D.

Blemmyes still worship Isis at Philae.

524 A.D.

Byzantium and Axumite alliance. Blemmyes and Nobatian mercenaries in Axumite attacks on Yemen.

527 A.D.

Justinian rules Byzantium. ca. 536 A.D.

Nubian King Silko drives out Blemmyes from Nobatia; Isis cult at Philae suppressed by Justinian.

543-569 A.D.

First Monophysite Christian kingdoms in Nubia; Missionary Julian given permission by Empress Theodora in Constantinople to evangelize among Nubians.

543 A.D.

Faras established as capital of Nobatia.

ca. 560 A.D.

Missionary Longinus at Nobatia and Alwa.

ca. 569 A.D.

Dongola established as capital of Mukurra.

579 A.D.

Conversion to Christianity of Alwa, capital at Soba.

580 A.D.

Missionary Longinus at Alwa or Merowe.

Islam Enters Egypt

640 A.D.

Arab Muslim conquest of Egypt and beginning of Muslim contacts with the northern Sudan; Nubians forced to pay tribute in slaves and livestock and promise no aggression against Egypt.

641 A.D.

Amr ibn al-As reaches plain north of Dongola but fails to capture it.

646 A.D.

Egyptians attack Nubia.

652 A.D.

"Baqt" treaty established between Nubia and Egypt under Abdallah ibn Sa'ad ibn Abi Sahr. Nubia would provide 360 slaves each year and promise no attacks; Egypt would provide 1300 "kanyr" of wine. Old Dongola is captured for a period; conflicts noted between Makuria and Nobatia.

661-750 A.D.

Umayyad Dynasty in Egypt.

697-707 A.D.

Merger of Nobatia and Mukurra under King Mercurius.

720 A.D.

"Baqt" between Egyptians and Beja.

740's A.D.

Cyriacus, King of Dongola lays siege to Umayyad capital at Fustat (Cairo).

750-870 A.D.

Abbasid dynasty in Egypt; Approximate end of Meroitic language and writing.

758 A.D.

Abbasids complain of no "baqt" payments and Blemmyes attacks on Upper Egypt.

819-822 A.D.

Dongola king and Beja refuse to pay "baqt" tribute and they mount attacks on Egypt.

835 A.D.

George I (816-920), crowned King of Dongola.

836 A.D.

George I travels to Baghdad and Cairo.

868-884

Amr Ahmed ibn Tulun rules Egypt; large numbers of Nubians in Tulunid army.

920 A.D.

Reign of Dongola King Zakaria begins.

950 A.D.

Some Muslims reported at Soba.

951,956,962 A.D.

Nubian raids into Upper Egypt.

969-1171 A.D.

Fatimid rule in Egypt; attack on Nubia by al-Umari.

969 A.D.

King George II reigns and attacks Egypt.

ca. 1000 A.D.

Nilotic cattle pastoralists expand into southern Sudan.

ca. 1050 A.D.

Up to 50,000 Nubians serve in Fatimid army.

1171-1250 A.D.

Ayyubid Dynasty in Egypt.

1127 A.D.

Saladin (Ayyubid) forces Nubians to withdraw to Upper Egypt;

George IV is Nubian King.

1140's A.D.

Christian kingdom of Dotawo (Daw) noted in Nubia.

1163 A.D.

Crusaders attack Ayyubids and seek alliance with Nubian Christians.

1172 A.D.

Nubian-Crusader alliance against Ayyubids; clashes in Cairo and Delta towns; Turanshah attacks Nubia.

ca. 1200 A.D.

Rise of the Daju dynasty in Darfur. Northward movement of Dinka, and Nuer populations into Bahr al Ghazal and Upper Nile.

1204 A.D.

Nubian and Crusader leaders meet in Constantinople.

1235 A.D.

Last priest sent to Nubia from Alexandria.

1250-1382 A.D.

Bahri Mamluk Dynasty in Egypt.

Islam Enters Nubia

1260-1277

Forces of Mamluke Sultan Al-Zahir Baybars attack Nubia.

1264

Nubians again pay "baqt" tribute, now to Mamlukes.

1268

Dongola King Dawud pays "baqt" to Mamlukes.

1275

King Dawud raids Aswan.

1275-1365

Period of warfare between Mamlukes and Nubians.

1276

Mamluke Egyptians sack Dongola; forced conversion to Islam; King Dawud captured.

1289

Last Mamluke military campaign against Dongola.

1317

Defeat of the last Christian king in Nubia and the first Muslim king
Abdullah Barshambu on the throne in Dongola;

"baqt" re-established; first mosque built at Dongola.

1372

Bishop of Faras consecrated by Patriarch in Alexandria.

1382-1517

Circassian (Burji) Mamluke Dynasty in Egypt.

1400's

Probable time of the replacement of the Daju by the Tunjur Dynasty in Darfur. Luo migrations from the southern Sudan lead to creation of Shilluk groups.

Islam Reaches the Central Sudan: Rise of Funj and Fur Sultanates

1504

The fall of Soba, capital of the last Christian kingdom of Alwa; the beginning of the Islamic Funj Sultanate at Sennar.

1517-1805 Sultan Selim I comes to power in Egypt; Mamlukes defeated; rule of Ottoman prefects.

1520

Portuguese Francisco Alvares visits Ethiopia; Nubians appeal for help from Ethiopian priests.

1522

Jewish traveler David Reubeni visits Soba and Sennar; later met Pope and Spanish king with plan to resist Turks.

1535

Tunjur defeated by Bornu from Nigeria.

1541

First Portuguese expedition to Ethiopia.

1580-1660

Time of the beginning of Keira rule in Darfur.

1610

Alliance of the Funj and Abdallab.

1647

Portuguese priests, Giovanni d'Aguila and Antonio da Pescopagano visit Sennar.

ca. 1660

Shayqia revolt against the Abdallab.

1699-1711

Three papal missions to Ethiopia via Dongola and Sennar.

1742

Practicing Christians still reported in Nubia.

1750s-1890s

Azande people spread southeast and north into Sudan.

1761

Muhammad Abu Likaylik took control of the Funj Sultanate, beginning the period of the Hamaj dominance over secondary sultanates.

ca. 1770

Abdallab revolt against the Funj.

1772

Scottish explorer, James Bruce visits Begrawiya, Qarri, Sennar, and central Sudan.

1782

End of Funj influence at Dongola.

1798

French under Napoleon Bonaparte conquer Egypt; beginnings of modern Egyptology and deciphering of Egyptian hieroglyphics.

1805-1953

Dynasty of Mohammad Ali in Egypt.

1813

J.L. Burckhardt, a Swiss, visits Nubia (Abu Simbel) and elsewhere in the Nile valley; a convert to Islam?

1819

First Meroitic transcription published by F. C. Gau.

Turkiya

1820-1822

Ottomans from Egypt conquer much of the northern Sudan, bringing an end to the Funj Sultanate and establishing the Turco-Egyptian regime in the Sudan.

1833

G. A. Hoskins travels in Nubia.

1834

Ferlini raids the jewel hoard of the pyramid of Queen Amanishakhete at Bejrawiya cemetery.

1840

Successful penetration of Sudd swamp.

1844

Prussian Egyptologist, Carl Richard Lepsius (1810-1884), marking the beginning of serious Meroitic archaeology.

1851

Coptic church built in Khartoum.

1863-1879

Introduction of anti-slavery measures by the Egyptian government.

1871-1874

Zubayr Pasha conquered Bahr al-Ghazal and Darfur.

1879

Bishop of Nubia and Khartoum established in Khartoum.

Mahdiya

1881

Muhammad Ahmad al-Mahdi proclaimed mission of Islamic reform; Mahdist conquest of the Sudan begins.

1884-1885

Congress at Berlin determines European partition of the African continent.

1885-1898

Khartoum conquered by Mahdist forces. bringing an end to the Egyptian regime. In June, Muhammad Ahmad dies; succeeded by Abdallah al-Tai'ishi.

1885-1898

British mission post established at Suakin.

1889

Mahdist expansion to Egypt stopped at the battle of Toshki.

1896

Conquest began of the Mahdist state by Anglo-Egyptian forces.

1897

Military railroad built from Wadi Halfa to Abu Hamad.

British Colonialism

1898

Battle of Omdurman, marking the major defeat of the Mahdist forces and bringing an end to the independent Mahdist state.

1899

British and French forces almost fought at Fashoda in their imperialist rivalry for control of the Upper Nile Valley. Condominium Rule of

Sudan established by Britain and Egypt. Khartoum restored as capital;
Suakin enters decline.

1900

January: Comboni missionaries return to Sudan.

1900-1912

Period of Messianic/Anti-colonial revolts in western and central Sudan.

1904

Foundation of Coptic cathedral in Khartoum.

1905

Passing of the Sudanese Antiquities Ordinance; Construction of the Atbara-Port Sudan railroad.

1905-19

Missionaries return to southern Sudan.

1906

Work begun on building Port Sudan, replacing Suakin as the major Sudanese harbor on the Red Sea.

1909

J. Garstang excavates at Merowe; F. Griffith transcribes numerous Meroitic texts.

1913-1923

George Reisner, Egyptologist, excavates at Kerma.

1916

Sultan Ali Dinar in Darfur defeated, bringing an end to the Keira dynasty and resulting in the full incorporation of the province into the Anglo-Egyptian Sudan.

1924

Major nationalist outbreaks in the Sudan. White Flag League and other groups led anti-imperialist demonstrations. British reaction

intensified by the assassination of the governor-general of the Sudan, Lee Stack, 24 November, in Cairo. Egyptian influence reduced in the Sudan, military mutineers were defeated, and nationalism temporarily suppressed.

1925

Completion of the Sennar Dam and the opening of the Gezira Scheme.

1930's

Introduction of policy of separation of north and south.

1931

Student strike at Gordon College over pay cuts for Sudanese employed by the government.

1935

Fascist Italy invades Ethiopia; Sudan remains under British control.

1936

Anglo-Egyptian Treaty signed, reducing the restrictions on Egyptians in the Sudan.

1938

Formation of the Graduates Congress.

1942

Presentation of the Graduates Congress memorandum speaking in the name of the Sudanese; British rejection of the claims of the Congress.

1943-1945

Formation of the first political parties in the Sudan: the Ashigga, the Umma Party, and others.

1944

Creation of the Advisory Council for the Northern Sudan.

1946

Reversal of southern policy of separation.

1947

Juba Conference, where southern leaders accepted the idea of the unification of the southern and northern parts of the Sudan.

1948

Opening of the Legislative Assembly; Establishment of two Coptic Dioceses in Sudan.

1952

Enactment of the Self-Government Statute, which provided for Sudanese self-government after an indefinite period.

1953

Anglo-Egyptian Agreement prepares the steps toward self-government. The first Parliament was elected with a majority of seats won by the National Unionist party led by Ismail al-Azhari.

1954

Formation of the Southern Liberal Party.

1954-1955

Sudanization of the army and the administration with a cabinet led by Ismail al-Azhari.

1955

Equatoria Corps mutiny in the south, with many northerners and southerners killed, a result of southern fears of northern dominance.

Sudanese Independence

1956

Sudanese independence proclaimed on 1 January. In a political shift resulting from the creation of the People's Democratic Party, a PDP-Umma coalition government led by Abdallah Khalil replaced the government of Ismail al-Azhari.

1957

Mission schools placed under the authority of the Ministry of Education.

1958

New parliamentary elections held; the PDP-Umma coalition continued until November; coup d'etat from the military by General

Ibrahim Abboud.

1959

Nile waters agreement with Egypt outlining Egyptian compensation for lands to be flooded by waters rising behind the Aswan Dam.

1960

Formation of the Sudan African Closed Districts National Union in exile. Vigorous Arabization/Islamization of South.

1960-1964

International UNESCO Campaign to Save the Monuments of Nubia.

1961-1962

New constitutional law promulgated creating provincial councils and a national council.

1962-1963

Intensification of the conflict in the south, accompanied by the establishment of the Anya Nya and SANU.

1964

October Revolution, ousts the Abboud regime after a series of demonstrations and strikes. A transitional government was formed under the premiership of Sirr al-Khatim al-Khalifah. Restoration of civilian government. Missionaries expelled.

1965

New elections for Parliament held. A NUP-Umma Party alliance resulted in a government headed by Muhammad Ahmad Mahjoub. Khartoum Round Table Conference attempts to find a solution to the conflict in the southern Sudan.

1966

Split within the Umma Party, brings down the Mahjoub government, which was replaced by a cabinet led by Sadiq al-Mahdi.

1967

Muhammad Ahmad Mahjoub again Prime Minister. The Sudan sends forces to fight

in the "Six-Day" Arab-Israeli War and was host to the Arab summit conference at the end of the summer.

1968

General election held and the Mahjoub government, with some changes, continued. William Deng, an important southern politician, assassinated.

1969

25 May Revolution, led by General Jaafar al-Nimieri, seizes power. A new government established with Babiker Awadallah as Prime Minister and Jaafar Nimieri as head of the Revolutionary Command Council. Among its early actions: new policies for the south, including amnesty and regional autonomy, and a broad socialist program for economic and social development.

9th of June Declaration makes official a state policy of "regional autonomy" for the southern Sudan. This policy formed the basis for the Addis Ababa Accords in 1972, and peaceful end to the intermittent civil war that had ravaged the south since 1955.

1970

March: Revolt led by the Ansar Imam, al-Hadi al-Mahdi, defeated.

May: Banks and a number of businesses nationalized and a five-year development plan initiated.

November: Sudan reached agreement with Egypt and Libya on the basic steps to be taken for an eventual tripartite federation.

1971

May: First steps leading to the creation of the Sudan Socialist Union and the new constitutional regime.

July: Government taken over for a few days

by a group of Communist-backed officers. In the aftermath of the abortive coup, Communist Party leaders and others were jailed or executed.

September: Referendum confirmed Jaafar Nimieri as President.

1972

January: Sudan Socialist Union officially established, with the first SSU Congress giving its approval to the National Charter. Basic outline of the permanent constitution approved, and the SSU Political Bureau formed.

March: Agreement reached between the government and southern leaders for a settlement of the conflict in the south, recognizing regional autonomy: "The Addis Ababa Accords".

September: Elections held for the new People's Assembly.

1973

March: Palestinians captured and killed foreign diplomats in Khartoum.

Summer: Discontent over economic conditions and a state of emergency declared briefly.

December: First Popular Regional Assembly for the southern region created. Ratification of Sudanese Constitution.

1974

April: Egypt and the Sudan announced measures for closer cooperation.

May: Nimieri charged Libyan government with attempting to overthrow the Sudanese government.

Later in year: many agreements with other Arab countries announced to help finance Sudanese agricultural and industrial development.

1975

March: Incident took place at Akobo in the south where some soldiers were involved in southern unrest, but basic lines of the southern settlement continued in effect.

May: Major development budget announced.

June and July: Further measures of Egyptian-Sudanese cooperation announced.

1976

January: \$700-million plan for agricultural development announced, to be financed with the help of AFESD to involve more than 60 projects in the next decade.

June: Nimieri visits United States for talks dealing with economic and political cooperation.

July: an attempted coup for which Sadiq al-Mahdi and Libya were blamed.

August: Nimieri formed a new cabinet, relinquishing the post of premier to Rashid al-Tahir.

October: Continuing Sudanese-Saudi Arabian cooperation affirmed during a state visit to the Sudan by King Khalid of Saudi Arabia.

1977

January: Continuing crisis over territorial incursions with Ethiopia reached new intensity. Nimieri announced his support for Eritrean independence.

February: A major cabinet reorganization with Rashid al-Tahir remaining Prime Minister. National Congress of the Sudan Socialist Union was held and Nimieri was reelected President of the SSU, in anticipation of a later national referendum and presidential elections.

"National Reconciliation" incorporates Sadiq al-Mahdi and Muslim Brothers in government. Commit-

tee established to revise Sudanese law conforming to the teachings of Shari'a.

September: Sadiq al-Mahdi returns from exile.

1978

18-22 July: Organization of African Unity Conference held in Khartoum.

1979

January: meeting High Ministerial Committee on Integration between Egypt and Sudan.

April: Sudan and Iraq break diplomatic relations.

August 9-12: urban riots over price increases; Nimieri takes over as Secretary-General of SSU and promises to punish the "communist" agitators.

September: Sudan and Uganda restore diplomatic relations.

1980

February: Nimieri issues decree dissolving Parliament and Regional Legislative Assembly of southern Sudan.

March: University of Khartoum closed following student rioting.

November: Sudanese-French agreement signed for oil and gas exploration in southern Suakin.

1981

November: International Monetary Fund economic reforms instituted by Nimieri as a prerequisite for \$230 million in aid; affected prices of sugar, petrol, cooking oil.

1982

January: students protesting imposed economic reforms burn 120

shops in Khartoum; all universities and other schools closed; schools reopen 45 days later. Chad-Sudan border conflict resolved and relations normalized. Nimeri dissolves Central

Committee and other high-ranking leadership of SSU and appoints 78 new members; coup attempt reportedly foiled.

May: Egyptian Defense Minister Abu-Ghazala in Khartoum for discussion of integration of Egyptian and Sudanese armed forces.

June: Joseph Lagu sworn in as Vice-President of Sudan; Muslim Brother, Abdel Rahman Abu Zayd appointed Vice-Chancellor of Juba University.

October: Hosni Mubarak arrives in Khartoum to sign political and economic treaty which stops short of Egypt-Sudan union.

November: People's Assembly endorses Egyptian-Sudanese integration.

1983

January: attack on railway station at Wau by southern dissidents.

February: Sudan accuses Libya of massing troops near its border.

April 26: Nimieri elected for third term as President by national referendum.

May 18: Sudan army claims defeat of mutiny by a battalion of the Southern Command.

May 19: Mutinies at Pibor and Bor reportedly crushed by Sudanese army with 70 dead.

May 22: Nimieri announced the division of the southern region into three sub-regions.

May 25: Opening session of joint Sudanese-Egyptian Parliament of the Nile Valley with Presidents Mubarak and Nimieri presiding.

June 28: Liberation Front of Southern Sudan abducts five western relief workers who are then freed by Sudan army on July 8.

September 8: Islamic Shari'a introduced to replace civil penal codes.

September 29: Nimieri releases 13,000 prisoners saying that they had been convicted under the secular laws that are now superceded by Islamic criminal codes.

September 30: Sadiq al-Mahdi arrested for opposing Islamization.

October 28: Nimieri says that selected provisions of Islamic laws could apply to non-Muslims.

November: southern antigovernment forces holding 11 foreign workers hostage demanding repeal of Islamic law.

December: American oilman killed in south; SPLA captures and holds for two days the southern town of Nasir near Sobat.

1984

February: southern antigovernment forces overrun Chevron oil company drilling site at Bentiu, killing three and wounding seven: Chevron announces that it is suspending its operation in Sudan to protect its workers; antigovernment forces attack Jonglei canal construction site kidnapping seven French workers; Nile river barges attacked 65 miles south of Malakal.

March: Nimieri threatens to go to war with Libya and Ethiopia for alleged support of southern rebels; U.S. agrees to airlift supplies to Sudan for use in southern operations; Omdurman bombed and Nimieri blames Libya for the attack: U.S. Secretary of State charges Libya with unprovoked attack and promises aid to Sudan; 2,000 members of Sudanese Physicians' Association resign to protest poor wages and working conditions and Nimieri responds by dissolving the Association.

April: Professors at the University of Khartoum join the physicians' strike; Nimieri imposes state of emergency throughout

country citing the need to control labor unrest, corruption, opposition to Islamic law and southern rebellion.

May: two more public amputations of convicted armed robbers, bringing the total to nine amputations since September 1983; European-style dancing banned by martial law court.

June: Chevron oil resumes its operations in south.

August: Sudanese opposition parties formulate charter of unity called National Salvation Front.

September: Nimieri lifts state of emergency and suspends courts set up to implement Islamic law.

November 2: SPLA Radio begins transmission in English and Arabic.

December: Heavy fighting around Juba and Sudan government denies that Juba has fallen.

1985

January: Responding to criticism, Sudan cancels its cooperation with Israel to airlift Ethiopian Jews; Mahmoud Mohammed Taha and four others sentenced to death for opposing Islamization of law.

January 18: M.M. Taha executed at Kober prison; the following day the four others renounced their leader and were released.

February 8: Hasan al-Turabi resigns as assistant to President Nimieri.

February 17: University of Khartoum closed indefinitely after clashes between Nimieri and opposition supporters; U.S. announces delay in \$194 million aid due to political and economic deterioration.

March 4: U.S. Vice-President Bush arrives in Khartoum for week-long visit to drought-affected areas of Africa.

March 11: Security police arrest 100 Muslim Brothers, including Hasan al-Turabi.

March 16: Nimieri appoints Abdel Rahman Suwar al-Dahab as Defense Minister.

March 27: Nimieri leaves for official visit in Washington, DC, three people killed and many wounded in Khartoum antigovernment demonstrations; demonstrations against price increases continue through March.

April 1: Doctors' strike and they call for a national strike on April 3 to demand the overthrow of the "despotic" Nimieri regime; Reagan and Nimieri meet in Washington, and Reagan releases \$67 million in aid.

April 3: largest antigovernment demonstration in Sudanese history with estimated 1-2 million in Khartoum demanding ouster of Nimieri and restoration of democracy; Telephone and telex communications cut and Khartoum airport closed; President Mubarak announced that Egypt will not intervene to save the Nimieri regime.

April 6: General Abdel Rahman Suwar al-Dahab seizes power in a military coup for "an interim period"; hundreds of thousands pour into the streets to celebrate; prison doors are forced open by popular demand; Suwar al-Dahab pledges to keep Sudan on a pro-western course and President Reagan announces no change in policy toward Sudan; Southern antigovernment forces hail the ouster of Nimieri.

April 8: thousands demonstrate for democracy and civilian rule, Nimieri sends message to Suwar al-Dahab from Cairo that he understands the reasons for the coup and wishes new regime well.

April 9: John Garang of SPLA announces week-long truce but demands civilian rule within seven days.

April 10: Suwar al-Dahab and the professional unions agree to a one-year interim period before national elections; SPLA is not consulted.

April 12: Khartoum airport reopens.

April 13: Suwar al-Dahab says that Islamic law would be "amended" to eliminate "incorrect" and "excessive" punishments.

April 14: Hasan al-Turabi addresses large rally in Khartoum calling for an "Islamic Front" to protect Shari'a law in Sudan.

April 16: Transitional Military Committee (TMC) formed specific appointments made with southern representation.

April 18: Muslim Brother rally of 30-40,000 in support of Shari'a, "the only real achievement of Nimieri regime."

April 25: Anya-Nya 2 comes to Khartoum in response to TMC invitation to discuss the southern problem democratically.

April 26: Suwar al-Dahab declares unilateral ceasefire in south along with general amnesty.

April 30: SPLA denounces new militarists in Khartoum.

May 11: two day founding conference of the National Islamic Front; Nimieri's Courts of Prompt Justice abolished.

June 24: Egypt announces it will not extradite Nimieri to Sudan despite case against him for Taha execution.

July 15: Bank employees demonstrate against IMF policies.

September 22: Government bans further street demonstrations for duration of state of emergency.

September 27: Sudan army units sympa-

thetic to Garang revolt in Khartoum and Omdurman, but defeated; Philip Gaboush arrested in connection with uprising.

December 3: government introduces tough measures to stop increasing number of illegal strikes.

December 30: Attorney General 'Abd al-Ati announced amendments in penal code that would mollify September laws, but still adhere to principles of Shari'a.

1986

February: IMF refuses to extend more credit to Sudan.

March 1: Umma Party elects Sadiq al-Mahdi leader.

March 5: SPLA troops capture Rumbek in Bahr al-Ghazal, Juba airport closed.

March 24: Koka Dam Declaration signed in Ethiopia by major Sudanese parties excluding the NIF proposing a framework for peace and national action.

March 30: TMC Cabinet decides to dissolve integration agreement with Egypt.

April 1-11: first multiparty election since 1968 held with 30 parties competing for 301 seats in National Assembly.

April 16: In response to U.S. air raid on Libya anti-American demonstration in Khartoum; one embassy employee shot and wounded the day before.

April 17: Umma party wins 97 of 207 seats in Constituent Assembly and will form coalition government.

April 18: Palestinian Black September claims responsibility for shooting of American.

April 24: Sadiq al-Mahdi pledges to abrogate Shari'a laws; TMC
Chairman Suwar al-Dahab hands over title of Commander

of Armed Forces to Lt. Gen. Taj el-Din Abdalla Fadl saying that the army has been harmed by its involvement in politics.

April 26: First democratically elected Parliament in two decades opens; Suwar al-Dahab dissolves TMC.

May 2: National Islamic Front refuses to join coalition government if Shari'a is abrogated.

May 6: Sadiq al-Mahdi becomes Prime Minister for a second time.

October 18: Operation Rainbow airlifts 232 tons of food and medicine to southern Sudan.

October 31: government expels U.N. official for contact with SPLA to expedite food shipments to the south.

November 2-3: police fire on student demonstrators in Khartoum, however protests continue; NIF blamed for the riots.

November 19: Prime Minister al-Mahdi announces new laws will be introduced to replace the Shari'a law introduced by Nimieri.

December 9: Prime Minister says that Sudan has a food surplus and will begin exporting it.

December 20: Prime Minister ends official visit to Tehran.

1987

January: Sudan Charter: National Unity and Diversity issued by National Islamic Front.

March 27: Father Philip Gaboush, leader of Sudanese National Party arrested and faces charges of illicit wealth, swindling and forgery.

April 26: government declares two days of mourning in memory of the mysterious

death 17 years ago of Imam el-Hadi el-Mahdi, uncle of Prime Minister Sadiq al-Mahdi.

May 1: Ansar leaders announce that Sadiq al-Mahdi will be nominated as spiritual leader of the sect succeeding his uncle.

June 24: Foreign Ministry asked all diplomatic missions to seek government permission before publishing materials or holding interviews with the media.

August 24: Addis Ababa Peace Forum-Struggle for Peace and democracy is held in Ethiopia; joint statement of SPLM/SPLA and Anya-Nya II issued supporting the program of the Koka Dam Declaration.

September 8: Kampala Quest for Peace Communique, issued jointly by Sudan African Parties and SPLM/SPLA, reaffirming support for Koka Dam Declaration.

1988

January 17: Iraqi opposition leader Mahdi al-Hakim assassinated in Khartoum; Sudan government alleges involvement of Iraqi diplomat.

May 15: Palestinian Fedayeen attacks Acropole Hotel and Sudan Club killing seven people, British and Sudanese.

July 5-7: Addis Ababa Peace Forum resulting in joint communique of Sudan African parties and SPLA/SPLM.

July 27: Report by Minister of Finance indicating that Sudan's \$3 billion debt expected to rise to \$5.5 billion in 1990; worst floods in riverain Sudan in four decades during July.

August 8: Government officials announce that 1.5 million were homeless as a result of the devastating flooding.

August 9: Prime Minister declares a state of

emergency due to the flooding; officially 80 people died and 83,000 homes destroyed in floods.

August 18: SPLM/SPLA meet in Addis with DUP delegation.

September 4: thousands reported dying of starvation in south due to war and flooding.

September 16: SPLA forces capture Jebel Lade 25 km. north of Juba.

September 19: Non-Muslim African parties walk out of Constituent Assembly after bill to impose new Shari'a codes is introduced; southern parties with five ministerial positions threaten to withdraw from coalition government if Shari'a is imposed.

October 6: National Assembly withdraws plan to introduce new Shari'a codes as a result of mounting opposition.

October 13: U.S. begins airlifting food and supplies to southern Sudan.

October 25: Sudan government says that it controls all major southern towns and Juba is secure.

October 27: Five Palestinians sentenced to death for the May 15 attack on Hotel Acropole and Sudan Club.

October 30: Demonstrations in Khartoum and Omdurman over food shortages.

November 13: DUP leader Mohamed Osman Mirghani meets John Garang in Addis Ababa; sign agreement proposing framework for end to civil war.

November 19: NIF rejects DUP-SPLA agreement.

November 22: thousands of NIF supporters and southerners battle in Khartoum streets demonstrations over DUP-SPLA agreement.

December 14: Prime Minister al-Mahdi gives

support to DUP-SPLA agreement and requests Assembly to authorize him to implement agreement.

December 21: Constituent Assembly votes down al-Mahdi's request, but authorizes him to convene constitutional conference.

December 26: new government price hikes result in strikes and demonstrations paralyzing Khartoum.

December 29: government rescinds price rises.

1989

January 2: Judges and magistrates resign nationwide to protest the "interference" of executive authorities in legal affairs.

January 9: SPLA charges that chemical weapons are being used in the south; al-Mahdi establishes committee to initiate contact with SPLM/SPLA.

January 24: Prime Minister asks for extension for convening of constitutional conference.

January 31: State Council dismisses Hasan al-Turabi from his three posts, Minister of Justice, Foreign Affairs and Attorney General; other ministries abolished including, Public Communication, Religious Affairs and *Awqaf*, Relief, Rehabilitation and Migrant Affairs; al-Turabi appointed Deputy Prime Minister and Foreign Affairs.

February 1: U.S. offers to mediate five-year civil war.

February 21: Armed Forces Commander-in-Chief and 150 officers send memo to Prime Minister demanding action on continuing economic deterioration, a balanced foreign policy and a resolution to civil war.

February 22: International Red Cross resumes relief flights to south.

Feb. 26: SPLA captures Torit, near Juba. During February the Constituent Assembly passed an emergency regulation introducing preventive detention for a period of ten days. The United States and the DUP offered to mediate between the Sudan government and the SPLA to negotiate an end to the war.

March 3: SPLA captures Nimule near Ugandan border.

March 4: leaders of major political parties (except NIF), Trade Unions and Associations sign seven-point program, National Declaration for Peace.

March 6: DUP, labor unions and trade associations call for resignation of Prime Minister al-Mahdi.

March 6: SPLA shells Juba and claims control of virtually all of Equatoria Province.

March 9: 230 truck relief convoy arrives in Wau.

March 10: broad political coalition issues ultimatum that Prime Minister al-Mahdi submit government's resignation within 24 hours.

March 12: State Council accepts resignation of cabinet, but Prime Minister does not resign.

March 17: after Friday prayers demonstration at British embassy protesting Salman Rushdie's *Satanic Verses*.

April 2: Prime Minister declares Sudan-Egypt joint defense agreement null and void.

April 10: NIF Speaker of Constituent Assembly resigns to protest shelving of debate on implementation of Shari'a.

April 11: SPLA captures Akoba in Upper Nile; government ends three days talks with SPLA representatives in Addis Ababa.

April 24: Imam in Omdurman sentenced to two months imprisonment for inciting worshippers to attack a Christian "charity compound."

April 26: International aid workers expect a 100,000 ton food shipment to fall short of needs and place 100,000 Sudanese in danger of starvation.

May 7: Prime Minister announces a new experiment in the "application" of Shari'a that would preserve the rights of non-Muslims.

June 1: SPLA leader, Joseph Garang announces three conditions for peace: freezing of Shari'a laws, cancellation of emergency laws, and an end to all defense agreements with Egypt and Libya.

June 28: Prime Minister demands that Egypt expel Nimieri after it allowed the former president to speak to the Egyptian press about his political aspirations; viewed as a sign of Egypt's displeasure with al-Mahdi regime.

June 30: The al-Mahdi government was toppled in a coup led by Brigadier General Omar Hassan Ahmad al-Beshir and its 15-member Revolutionary Command Council which dismissed the senior military commanders and placed government officials under arrest. General al-Beshir moved quickly to ban all trade unions, and political parties; property owned by political parties was confiscated. Foreign cur-

rency could no longer be held by private citizens.

July 2: new government orders all trade unions, political parties and association offices closed, ending Sudan's third period of democracy; most former high-ranking government officials arrested.

July 3: citizens ordered to deposit all foreign currency within a week.

July 4: General al-Beshir declares unilateral ceasefire and amnesty to southern forces and issues invitation to Garang to discuss end to the war.

July 6: Sadiq al-Mahdi arrested by security forces; al-Beshir states that the former Prime Minister could be tried for corruption and economic sabotage and could face the death penalty.

July 9: New government is announced. [a list of the cabinet appointments is in the Appendix]. New investigative committees, price courts, and appeals courts were established with the RCC Council of Ministers as the highest constitutional authority.

July 13: al-Beshir says that the issue of the Shari'a should be settled by referendum; Middle East News Agency reports statement by al-Beshir that he would not object to "separation" of the south if that is what southerners want, and if they would accept a federal system of government, but RCC spokesman denies this report.

July 19: Garang announces conditions for meeting head of RCC, al-Beshir, including clarification of the government's attitude toward national unity, attitude of the junta toward the Arab world and the ability of the junta to respect future agreements.

July 23: RCC establishes special price

courts; government releases several prisoners from Nimieri regime held since 1985.

July 29: Jalal 'Ali Lutfi appointed Chief Justice.

July 30: General al-Beshir says there will be "no return for the political parties."

August 8: restrictions imposed on travel abroad, including travel for medical treatment.

August 14: SPLA leader Garang accuses the new regime in Khartoum of planning for an Islamic state with partition for the south.

August 16: two new government publications appear, *Al-Sudan al-Jadid* and *Al-Inqas*.

August 30: *Al-Sudan al-Hadith* begins publication as first daily newspaper allowed to publish since the June coup. In August, following a brief visit to Khartoum by Hosni Mubarak, President of Egypt, the 1976 military treaty between the Sudan and Egypt restored the treaty abrogated by al-Mahdi.

Sept. 13: government announces that a prior ban on foreign volunteer organizations would be lifted.

Sept. 14: RCC decides to permit defense lawyers to represent people accused before the new special courts.

September 20: Khartoum University students disrupt speech by RCC member and demand restoration of democracy.

September 30: Gen. al-Beshir extends the ceasefire for a second time since July for another month.

October: fighting resumed in the south after a seven month ceasefire.

November 17: the former Prime Minister al Mahdi, Democratic Unionist Party leader Muhammed Uthman al-Mirghani, and NIF leader Muhammad Turbi were reportedly released from prison and placed under house arrest. The main opposition group against al-Beshir, the National Democratic Alliance, called for further resistance in the name of a dozen opposition groups. University students added their voices in public demonstrations.

December 4-6: Four students, one a woman, killed in the aftermath of disruptions at University of Khartoum between NIF supporters and other students; security forces attacked a silent procession en route to Khartoum Hospital to retrieve the body of one of the dead students.

December 17: a young businessman was hanged for alleged foreign currency offences.

December 28: reports that at least 600 southerners, mostly Shilluk, were massacred by 'Arab' militia at al-Jebelein, between Kosti and Renk. These popular militia were organized under Sadiq al-Mahdi's regime to maintain local order and to contain the war to the southern provinces. During December former U.S. President Jimmy Carter sought to negotiate between the conflicting parties to help to restore relief efforts and to mediate talks between the SPLA and Khartoum, but the persistent issue of Shari'a law proved to be a basic barrier.

1990

As 1989 closed reports were received that a major massacre had taken place in southeastern Kordofan where at least 600

Shilluk were reported killed by Arab militias. More details were available in January 1990 which stated that government troops stood by during the massacre. The government said it would investigate.

On its side the SPLA resumed the offensive and captured the garrisons at Tabuli, Kajo Kaji, Morobo, Kaia and the garrisons of Kijju, Tore, Lanya, and Juba itself was attacked.

January 22: the SPLA claimed it had captured the Umma Dawrayn garrison in south Kordofan. Counterattacks were soon reported by government forces at Yei and Juba, whose population had swelled to an estimated 200,000. Relief efforts in such a context were severely hampered.

February 1: Chief Justice Kamil Ali Lutfi overturned a decision to amputate 12 prisoners' limbs as punishment for their crimes. Other cases involving Shari'a were also reported being reviewed, but the Shari'a laws continued on the books.

On the political front, the SPLA and Umma Party agreed to coordinate the overthrow of the government. Relations with Britain were still soured because of the May 1988 incident in which a group of Palestinians attacked and killed British citizens in Khartoum. The United States was also antagonized by this incident, for the lack of democracy, and by the failure to repay loans. Isolated by such events and circumstances, Beshir turned to Libya for political support and an effort to renew the

old effort of binational integration. This became law on 11 April 1990.

March 17: the Human Rights Organization, Africa Watch, stated that repression by the Beshir government was far worse than anything experienced during the Nimieri period. Torture, detention and execution were widespread, and the "justice" meted out by the NIF militias was arbitrary. Two coup attempts were reported in March and April. One was said to have included members of the Umma Party and twenty-one senior army officers among the 50 arrested. The failure of the April coup attempt resulted in the execution of 28 army officers.

The Beshir government contended that the multiparty system is "unworkable" for the Sudan and it planned to create a new political organization. Meanwhile, the security apparatus continued to be dominated by the NIF.

June 18: Still another coup attempt was reported when eighteen officers were arrested for plotting for Nimieri. Amnesty International added its voice of protest to the accusers of the Sudan charging frequent use of torture, detention, and execution. Nevertheless, the government claimed a huge rally of almost 1 million people on 30 June 1990 calling for the implementation of Shari'a.

July 13: government police forces moved tens of thousands of southern refugees out of Khartoum; perhaps as many as 600,000

have returned to Bahr al Ghazal, which the government claimed to control.

July 18: John Garang announced that he would be receptive to discuss a federal solution for the Sudanese civil war.

October 5: The *New York Times* reported that in September the government confiscated 40,000 tons of U.S. grain intended for hungry southern Sudanese. The government also was said to have bombed southern areas where United Nations and Red Cross relief efforts were underway. Some relief flights were forbidden. The preceding week the U.S. was said to have scoffed at the request for \$150 million in food aid. The European Community was reported to have refused to pledge any new development of humanitarian aid because of the government's lack of cooperation. Western officials said that in 1990 Khartoum was believed to have traded some 300,000 tons of sorghum for war materiel from Iraq and Libya.

October 28: Gen. Beshir stressed that the Sudan was not suffering from a food shortage and said foreign reports to the contrary were aimed at distorting Sudan's image. Meanwhile the government continued its program of forced relocation of refugees to a new site at Jebel Aulia, enforcing a February government announcement of a plan to relocate some 1.8 million southern refugees outside of Khartoum.

November 7: The *New York Times* reported that the Sudan government was isolated from its traditional Western donors, in part

because of its stand during the Gulf crisis; also the Saudi government had cut off its oil supply. Former President Nimieri was reported in the newspaper *al-Ittihad* interview to be seeking financial assistance from Gulf and African states to overthrow the Beshir government. Two hundred lecturers were said to have been fired at Khartoum University in November.

After Tehran radio reported a failed coup attempt, press reports indicated that the government had arrested three former ministers, and antigovernment protests were said to have taken place in several provincial towns. *Al-Wafd* reported that the government had foiled a fourth coup attempted by military and political figures and launched a large-scale arrest campaign.

November 16: The *New York Times* reported that the U.S. Agency for International Development predicted that Sudan would need as much as 1 million tons in food aid because prospects for coming crops were so dismal. The U.S. government had indicated that it would provide 100,000 tons if it received guarantees from the government that it would be fairly distributed. In October, the United States diverted the delivery of wheat to protest the government's blockage of distribution, especially in the south.

November 26: the Khartoum government announced that students admitted to universities and high institutes in 1990 would undergo military training at Popular Defense Force camps in Khartoum and Wad Medani from December 1990

through February 1991. Meanwhile the United Nations was appealing to member nations for more than 1 million tons of food aid for the region, fearing devastation in 1991.

1991

January 8: Five Palestinians, who had been convicted of killing two Sudanese, three British aid workers and two of their children in a machine gun and grenade attack in Khartoum in May 1988 were released from prison. The British government was outraged and cut its economic aid to the Sudan and urged its citizens to leave the Sudan. The persistent crisis in the Sudan also caused the United Nations to delay a major food relief operation in Sudan; and the UN was also angered by the Beshir government's support of Iraq's invasion of Kuwait.

February: the al-Beshir government declared a new federal system of government composed of nine states; he also eliminated the Council of the South. It was also announced that Shari'a would be implemented in the north as of 22 March 1991. He said the south would maintain the standing legal system until it chose its own system of law.

March 16: the Council of Ministers declared three years of compulsory national service for all Sudanese between 18 and 30 years of age.

April 16: French news sources reported that another coup attempt was foiled by the

Khartoum government an/* -/*d twenty officers were executed.

June: Ethiopian rebel groups seized power in Addis Ababa, and with this, the SPLA lost its strongest regional ally. Radio SPLA/SPLM had broadcast its programs from Addis, which was also a safe haven for SPLM leadership. Some southern Sudanese refugees were driven out of Ethiopian refugee camps to face starvation and air attacks in the south by Khartoum planes.

August 31: Khartoum circulated reports of a coup within the SPLA. John Garang, the SPLA leader since 1983 was said to be toppled by Lam Akol, senior aide. Reports circulated that Garang was ousted, but SPLA sympathizers suggested that the conflict was already resolved, Garang was still in charge, and the war would continue.

(*N.B.*, the above updated chronology covering the period since the first edition has been compiled using various contemporary Sudanese and American magazines and journals, but especially helpful has been the regular current events reports published in *Africa Report* and *The Middle East Journal*.)

Introduction

The Republic of the Sudan is the largest in Africa. Nearly one million square miles in area, it stretches from sandy deserts in the north to tropical rain forests in the south. It contains a complex diversity of peoples with differing origins, religions, languages, and lifestyles. This diversity reflects some of Sudan's geographical location in northeast Africa, sharing borders with eight other African nations.

The Sudan shares aspects of its history and culture with the Middle East and Africa. Arabic is the national language, with English firmly established as a second language as a result of the land's colonial experience. Arabs, as a matter of self-identification, are a minority of the population, while non-Arab Muslims constitute the majority, with a significant one-third of the population Nilotic and other central African groups. The Sudan straddles a number of significant cultural frontiers as well as ethnic ones: it has historically been on the frontier between Muslim and Christian Africa, between Nile Valley civilizations and African Sudanic cultures, between Arabic-speaking and English-speaking Africa and, at the same time, between English-speaking and Francophone Africa.

It is a transitional zone between the cultural units of West Africa and East Africa, and it is a bridge between the Arabian Peninsula and Africa. Some scholars suggest that the Sudan may have had an important historical role as a bridge for ideas and technology passing from the ancient

Near East into Africa. Bridging a number of frontiers and including a tremendous diversity of elements, Sudanese society has emerged with profound links to other societies and yet has had consistent difficulties in forging its own distinctive identity. Civil war has repeatedly plagued the nation since independence, due to unresolved issues of national unity between north and south, and between the central riverain peoples, who have traditionally dominated power and economics, and the remaining peoples of the west, east and south.

Geography

The name "the Sudan," comes from the Arabic expression, *Bilad Es-Sudan*

*, meaning "the land of the blacks". In medieval Muslim literature, it was applied generally to Africa south of the Sahara. The term, "the Sudan," has been used in a more restrictive way referring to the broad belt of plains and savanna land stretching from the Atlantic to the Red Sea and lying between the Sahara and the forest areas. In English and Arabic the term is also used specifically to refer to the territory south of Egypt which formed the Anglo-Egyptian Sudan (1899-1955), and the contemporary independent Republic of the Sudan. It was first used in this sense during the 19th Century and applied to the African territories ruled by Muhammad Ali, the Ottoman governor of Egypt, and his successors.

The Republic of the Sudan has an area of 967,500 square miles, or about 2.5 million square kilometers. It measures almost 1,300 miles from north to south, and 1,100 miles from east to west. It shares borders with Egypt, Libya, Chad, the Central African Republic, Zaïre, Uganda, Kenya and Ethiopia, and has a coastal frontier on the Red Sea. Its boundaries were largely drawn by the imperial powers, with

only minor adjustments being made since independence in



1956. Its future integrity is a projected goal, but protracted civil war in the country has pitted various ethnic and religious groups and classes from the north against those in the south, with intermittent demands for secession, autonomy or federation being a part of the political agenda during various successive political regimes in Khartoum.

The Sudan is a country of great geographical diversity. The climate includes the deserts of the north, where rainfall is rare, a semiarid belt in the central plains, and increasing rainfall further to the south. Up to 60 inches of rainfall per year falls nears the southern border.

Vegetation tends to match this, with sparse desert growth in the north and, moving south, belts of acacia scrub and short grasses, then woodland savanna, and finally, swamps, floodlands, and rain forest areas. Occasional mountain or high hill areas, especially Jebel Marra, the Red Sea Hills, and the Ethiopian border highlands, interrupt these belts and have distinctive mountain vegetation.

The Nile and its tributaries are the most dominant single feature of the physical landscape. The river system cuts across the climatic and vegetational belts, providing water for irrigation, a major means of transportation, and the focus for most of the settled agricultural life and economy of the country. The Nile itself is formed by two great rivers, the Blue and White Niles which have their confluence at the Mogren in Khartoum. The Blue Nile rises in the Ethiopian highlands and contributes most of the floodwaters, since the White Nile loses a great percentage of its water by evaporation in the *Sudd*. The only major tributary north of Khartoum is the Atbara River.

Different regions of the Sudan can be identified in a variety of ways. In geological terms, one can see the dominant topological features as follows: (1) the Nile drainage system, (2) the great eroded region of the Red Sea

mountains, (3) vast plains with occasional sharp hills, (4) volcanic uplands in Darfur, and (5) southern and southeastern highlands.

Geographers have combined geological with other features and have defined as many as 12 basic regions (with many subregions), thus reflecting the great diversity of the country. A classification should include the Nile Valley in the north and central parts, where most people farm with the aid of irrigation; the western Sudan as an area of mixed nomadism and peasant agriculture; the eastern Sudan as primarily an area of nomadism but with some irrigated agricultural areas; and the southern region with a wide variety of pastoral and complex agricultural societies.

Within the Sudan, certain areas have been defined by historical experience as much as geographical features. The Nile Valley in the northern Sudan and southern Egypt, approximately from Aswan in Egypt to Dongola, is Nubia, a region whose people have maintained a cultural distinctiveness since ancient times. Within Nubia was the central area of the kingdom of Kush around the city of Meroe. It was bounded on three sides by the Nile and Atbara rivers and was known as the "Island of Meroe." Further up the river valley, the area between the Blue and White Niles came to be called the "Gezira" or "the island." Finally, the southern third of the country has in the 20th Century come to be spoken of as a separate region, "The South." This area became recognized as constituting the three colonial provinces of Equatoria, Bahr al-Ghazal, and Upper Nile.

Population and Migration

[See also Language and Culture entry in the Dictionary].

The Sudanese population must, first of all, be viewed in the light of the huge territory of this nation (966,757 mi₂;

2,503,890 km₂) covering 1,270 miles (2,040 km) north to south; and 980 miles at its widest point. As Africa's largest country, its population varies tremendously by region; some desert regions are essentially uninhabited, while the Nile valley and especially The Three Towns, has a high and rapidly increasing population density.

The population of the Sudan has changed dramatically in the years since independence in 1956. Two factors mainly account for this radical demographic transformation. Typical of Third World nations, the Sudan has a high rate of natural population growth, that is, an excess of births over deaths. The other cause of rapid population increase has been due to high rates of migration. This migration has, itself, been caused by internal factors of very uneven regional development of the economy, by severe ecological degradation and regional desiccation, and because of refugees from the southern regions in the Sudan which have been an area of persistent civil war. In addition, the Sudanese population has changed markedly because of an international refugee migration from Eritrea, Ethiopia, Uganda, Zaïre, and Chad as each of these neighboring nations has also faced severe civil instability. Some estimates state that as much as 20 percent of the present population in the Sudan has arrived in the last 15 years as refugees from their own nations and regions. In Africa, the Sudan is considered to have the largest proportion of refugees relative to total population.

The Sudanese population at independence was 10,262,536 and in the 1973 census it had reached 14,872,000. The most recent census, in 1983, determined that the national population had reached 21,103,000. Although precise censuses were not conducted during earlier times, the Sudanese population just after the turn of the century may have been as low as 5 million people because of protracted famine and warfare during the

Mahdiya. The rebuilding of the Sudanese population during the colonial period was a result of improved health care and food supply as well as a substantial role of in-migration from West Africa. In this respect, the Sudan has long been located on a major west-to-east migration route across the Sahel which is used by migrants and by pilgrims to go to Mecca.

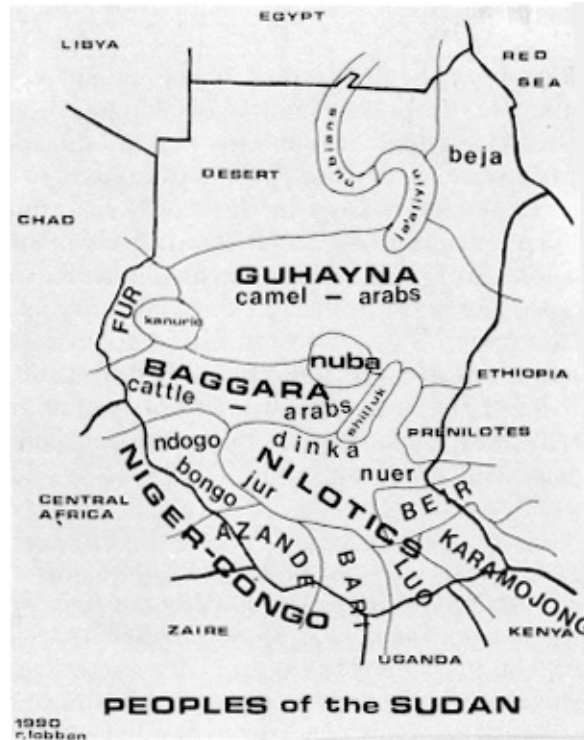
All Sudanese demographic statistics must be viewed with some skepticism given the vast size, some nomadic populations, and state of war in the southern region. The rate of natural population increase is usually put in the vicinity of 2.5% per annum (a typically high Third World rate). In 1984 the Crude Birth Rate was put at 45.8/1,000 and the Crude Death Rate at 20.2/1,000. Here the great excess of births over deaths is readily apparent and both rates are far more than double of those in most Western nations. The rate of increase would be even higher if it were not also for an Infant Death Rate of 141/1,000 which is tragic in human terms, especially because most of these infants die from easily avoided intestinal and respiratory infections. As a consequence of these factors, plus endemic parasitic diseases and generally poor medical services, the life expectancy in the Sudan is only about 45 years.

Amidst these general trends there is also a notable drain from rural areas to the national and provincial capitals. In the case of the Three Towns the growth rate has been staggering. At independence the total population was about 250,000; by 1970 it had tripled to about 750,000, and with the factors noted above, the population in 1980 was in the vicinity of 1.5 million. At the present time the population has continued to grow and some estimates including the thousands of squatters living at the peripheries of each of the Three Towns have reason to believe that the total capital region may have already reached an amazing 2.5 million. Except for the far north, in Nubia, most provincial

capitals have also experienced tremendous growth ranging between 9 to 11 percent per year. In the case of Juba, the capital of Equatoria, the urban population is living under siege and the surrounding hinterland is contested militarily by government and rebel forces. Juba became a city of 84,000 by 1983 and in 1990 its population may have surpassed 150,000. Malakal leapt from a population of 33,000 in 1983 to as many as 80,000 today, and Wau has grown from a population of 58,000 in 1983 to perhaps 100,000 at present.

Population growth along the Blue Nile and the cities of the eastern Sudan, especially Kassala and Port Sudan has also been notable. These areas have experienced their own internal growth due to natural population increases, but have also received thousands of refugees from Ethiopia and resettled Nubians from the northern Sudan. Nubia is the only region not to experience such prodigious growth, mainly because it has been subject to the inundations by Lake Nasser and because it is also bypassed by the country's main rail, river, and road networks.

The ethnic composition of the Sudan is very roughly one third "Arab"; one third "Southerners"; and one third "Others" (such as Nubians, Fur, and Nuba). Within these groupings there is very considerable ethnic heterogeneity and, in fact, the numbers are disputed for a variety of political reasons. In still other terms, the majority of Sudanese consider themselves Muslims, but this can include a variety of syncretic beliefs as well. The religious orientation of most traditional southerners is animism, although many southern leaders consider themselves as followers of various Christian faiths. Clear and sharp delineations of ethnicity and religion are useful at a general level, but the complex history and movements of Sudanese people means that all such generalizations must be related or confirmed with reference to specific circumstances. For



those who are Muslim, there are also various *tariqat* or politico-religious divisions reflecting regional and historical differences even though virtually all Sudanese Muslims follow the Sunni beliefs rather than Shiite.

Another significant transformation of the Sudanese population has been an out-migration of educated and skilled Sudanese who have elected to leave their country because of frustrated attempts for personal, economic, and political development. Although this "brain drain" has further confounded plans for economic development, it has also become an important source of hard currency and petrodollars for the ailing Sudanese economy.

Early History

The history of the Sudan is as diversified as its people. Unfortunately, at present much of Sudan's history is unknown or seen dimly through the lens of oral tradition. Most information is available on the development of the central and northern areas in the Nile valley, but even there much remains to be learned. Recently much information has come from archaeological efforts in Nubia to study sites before they were covered by the waters in the Aswan High Dam reservoir, Lake Nasser. Elsewhere in the Sudan many important sites remain to be studied. But the vigorous activity of the Sudan Department of Antiquities and other scholars means that new information is constantly being made available.

Ancient Times.

Evidence of early human activity is scattered throughout the Sudan. Early Stone Age or Paleolithic sites suggest dates as early as 250,000 B.C. to some scholars. The most thoroughly studied sequences of early tool industries and settlement sites are in Nubia. There, around Wadi Halfa and now covered by Lake Nasser, for example, a series of cultures has been found with dates of perhaps 50,000 years ago. Local social evolution and the immigration of new peoples are both postulated as sources for gradual changes in Sudanese Paleolithic cultures.

The techniques of plant and animal domestication began to appear in the Sudan and by 4000 to 3000 B.C. the Shaheinab or Khartoum Neolithic in the central Sudan had emerged. Neolithic groups in the Sudan may have had relations with a wide range of cultures in north and northeast Africa. The closest affinities were with inhabitants of pre-dynastic Egypt. What is known of the subsequent ancient history of the Sudan is closely tied to Egyptian history.

The modern study of ancient Sudanese history has been concentrated in Nubia where the building of dams has necessitated major archaeological efforts to study sites before they were flooded. The first major salvage survey was begun in 1907 and directed by A. Reisner. This work made it possible to construct an outline of Nubian cultural history. Reisner used a simple terminological scheme which is still commonly used, naming the various cultures with a letter, so that the earliest one, related to predynastic and early dynastic Egypt, is called the A-Group and dates roughly around 3100-2600 B.C.

A-Group was independent but strongly influenced by emerging Egyptian civilization. Then, around 2500 B.C., the Egyptians conquered some of northern Nubia and local Sudanese culture changed. Reisner identified this as a special period, the time of the B-Group, but later scholars disagree on the degree of distinctiveness of the people at the time. As Egypt entered a period of disorganization, around 2160 B.C., Sudanese Nubia flourished. The C-Group and Kerma cultures emerged. They were influenced by Egypt but had their own distinctive dynamism. This era came to an end when the revived Egypt of the New Kingdom conquered and established firm control over much of Nubia around 1500 B.C. The Egyptian Viceroy of the province of Kush, as the area was called, held firm sway and Reisner's D-Group is simply Egyptian New Kingdom material located in Sudan.

As the Egyptian empire weakened, especially after 1100 B.C., Sudanese states again emerged with vigor and even became a refuge area for Egyptians fleeing civil war and foreign conquest. By 950 B.C. the Sudanese city of Napata had become the site of the major temple of Amon, the god of the most important priesthood. A distinctive Egyptian-Kushite culture evolved. Napata became the capital of Kush and its kings even conquered Egypt for a time,

	NORTHERN SUDAN	UPPER NUBIA	LOWER NUBIA	EGYPT
3500 B.C.		Karst Group	Developed Abkan	
	Khartoum Neolithic		Terminal Abkan	Nagada II
3000 B.C.			Classic A-Group expands southward into parts of Upper Nubia	Nagada III
			Terminal A-Group	Early Dynastic Period Dynasties I-III 2950-2635 B.C.
2500 B.C.				
		Early Kerma culture (Kingdom of Iram)	Early C-Group Phase I/a	Old Kingdom Dynasties IV-VI 2635-2155 B.C.
2000 B.C.				First Intermediate Period Dynasties VII-IX 2155-2040 B.C.
		Middle Kerma culture	Phase I/b Egyptian Domination 1970-1785 B.C.	Middle Kingdom Dynasties XI-XII 2040-1785 B.C.
			Classic C-Group Phase II/a	Second Intermediate Period Dynasties XIII-XVII 1785-1550 B.C.
1500 B.C.		Classic Kerma culture expands into parts of Lower Nubia	Phase II/b Late C-Group Phase II	
			Egyptian Domination 1500-1100 B.C.	New Kingdom Dynasties XVIII-XX 1550-1080 B.C.

Chronological Chart, Ancient to Present Times

(chart continued on next page)

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		Egyptian Domination 1500-1100 B.C.	New Kingdom Dynasties XVIII-XX 1551-1080 B.C.
1000 B.C.			Third Intermediate Period Dynasties XXV-XXXIV 1080-715 B.C. (in North)
		KINGDOM of KUSH early 9th century B.C. to A.D. 360	Kushite Domination (= Dynasty XXV) 747-696 B.C. Late Period Dynasties XXVI to Ptolemaic Period 750-30 B.C.
500 B.C.		Napatan Period early 9th century to 270 B.C.	Persian Domination 525-406 B.C.
		KINGDOM of KUSH	Ptolemaic Period 330-30 B.C.
0		Meroitic Period 270 B.C.-A.D. 390	Roman Period 30 B.C.-A.D. 390
	Meroe falls to Kings of Aksum	Tanqaai culture?	Tanqaai culture?
A.D. 500			Solani culture A.D. 400-543
	CHRISTIAN PERIOD	CHRISTIAN PERIOD Kingdom of Makuria A.D. 543-1323	Byzantine Period A.D. 395-640
		CHRISTIAN PERIOD Kingdom of Nobatia A.D. 543 to end of 7th century	
		Unification of Kingdoms of Makuria and Nobatia end of 7th century	
A.D. 1000	Kingdom of Alwa A.D. 579-1504	Kingdom of Makuria	Islamic Period A.D. 640 to present
		Islamic Period A.D. 1323 to present	
A.D. 1500	Islamic Period A.D. 1504 to present		

Chronological Chart, Ancient to Present Times

forming the 25th Dynasty after 750 B.C. When the Assyrians conquered Egypt in 656 B.C., the Kushites were driven back but maintained their independent Sudanese state. The destruction of Napata by Psammetichus II, who invaded from Egypt in 591 B.C., caused the capital to be moved south to Meroe but did not destroy the state.

Meroe was a vibrant state influenced by Hellenistic and Roman as well as ancient Egyptian ideas. However, it developed its own cultural traits and may have been the gateway for Middle Eastern ideas and technologies into Africa. Meroe began to meet pressures from growing states around it, especially Axum in Ethiopia, and Meroe came to an end around 350 A.D.

Medieval History.

Little is known about Sudanese history in the period of disorganization following the collapse of Meroe. This is the time of the X-Group or Ballana culture, which was a post-Meroitic mixture of Roman, Kushite, and new elements. Out of the confusion, three states emerged: Nobatia, Mukuria, and Alwa. Their rulers converted to Christianity between 543 and 580 A.D. and Nobatia and Mukuria merged into the kingdom of Dongola by 700 A.D.

The best-known aspect of the history of these states is their relationship with Egypt, which became one of the early Islamic conquests in North Africa in 640 A.D. There were battles, treaties, attacks and counterattacks, with the long-term trend in favor of the Muslims. Tradition holds that the first Muslim became king of Dongola in 1315 and that Soba, the capital of the last Christian kingdom, Alwa, fell in 1504. Some scholars think that event may have taken place earlier. Arab Muslim merchants and teachers gradually moved into the Sudan where they intermarried, settled, and became Sudanese. As a result, the end of the

medieval period, the spread of Islam and the Arabic language in the Sudan was more a gradual transition and conversion than the result of conquest.

The Islamic States.

The three centuries between the traditional date for the fall of Soba and the Turco-Egyptian conquest of the Sudan in 1820-21 are of great importance in Sudanese history. The movement of people and establishment of new institutions confirmed both the Islamization and Arabization of much of the northern Sudan. During this time the major movement of Nilotic peoples into the south was also completed and the Azande kingdoms were firmly established.

During this period it is possible to trace with greater accuracy the main outlines of the history of the whole country. The best-known features relate to the emergence of larger, regional states within the area of the modern Sudan.

The Funj Sultanate was established in the central and northern Sudan in the early 16th Century with its capital at Sennar. The origins of the Funj are still the subject of scholarly dispute. However, they probably were a non-Muslim, non-Arab group coming from the south or southeast. The state they established followed traditional African patterns of kingship, although Islam rapidly became an important political and cultural force and the Funj converted to Islam. They defeated the earlier major Arab state of the Abdallab and incorporated that group into the Funj political system as viceroys of the northern provinces. The Sultanate was a major force in the Nile Valley and extended its control on occasion both east into the Red Sea hills and west into Kordofan.

The political system of the Funj experienced a gradual evolution, with Islamization undermining the bases of the

African kingship. In the late 17th Century, Sultan Badi II created a slave army and tensions developed, with the old Funj aristocracy feeling threatened. In 1720 the old nobility revolted and deposed the Sultan. Other revolts occurred during the century as groups broke away from control by Sennar. In 1761 a successful general, Muhammad Abu Likaylik, and his kin group, the Hamaj, became the real rulers in Sennar, naming and deposing sultans. The final years of the sultanate were filled with internal conflict and the control of the Hamaj regents and their puppet rulers was increasingly restricted to the area around the capital. Localized kingdoms emerged throughout the region and it was a divided and anarchic Sudan that the Turco-Egyptian forces invaded in 1820.

In Darfur in the western Sudan, other sultanates were also emerging. Small states were created in medieval times and little is known of their history. The Daju gained control over part of the area before 1200 and were followed by Tunjur. They were succeeded in turn by the Keira dynasty which created a sultanate controlling most of Darfur from the mid-17th Century until 1916. From the time of Suleiman Solong in the late 17th Century, the Keira state was Islamic, although keeping many pre-Islamic features. The last of the Keira sultans was Ali Dinar, who was defeated by the British during World War I.

Islam was firmly established in the northern Sudan during the Funj and Keira periods. Traveling merchants and teachers opened the region to the rest of the Islamic world. Local schools were created and the great Islamic orders or *turuq* gained a firm foothold. Holy men and their families came to wield important influence in all areas of life. In this way, the basic Sudanese Islamic pattern was set, focused as they were around individuals in a personalized socioreligious order. The religious brotherhood joined the primary ethnic group, kin, and family as the bases for social identity.

The period from the 15th to the 19th Century was also of crucial importance in the development of the southern regions of the Sudan. It is during these centuries that ethnic migrations brought the major groups to their modern locations and institutional structures were defined. The Nilotic peoples moved out of an original cluster in central Bahr al-Ghazal. The Dinka and Nuer moved a relatively short distance and their patterns of decentralized political organization were established. Other Nilotic groups found their modern homes; those who settled on the White Nile became the Shilluk. They developed a more centralized monarchical tradition and achieved unity under their king or "Reth" which enabled them to retain much of their cultural integrity during the foreign onslaught of the 19th and 20th Centuries.

The largest state to emerge in the southern region during this period was created by a non-Nilotic group, the Azande. These people, speaking a language of the Equatorial subfamily of the Niger-Congo linguistic group, began to enter the southern Sudan in the 16th Century. At first this movement had little cohesion and only created a pattern of small, scattered groupings. However, in the 18th Century the Avungara arrived as a new wave of invaders and, as a military aristocracy, they succeeded in imposing their authority over the various Azande-speaking groups. The result was the creation of a well-organized and expanding state system. The key to expansion was the vigor and rivalry of the royal princes who would leave the center and carve out domains of their own. In this way internal division was minimized and the weaker peoples in surrounding areas were conquered and assimilated. This basic pattern was not altered fundamentally until the British established control in the 20th Century.

Post-medieval experience created the foundations for modern Sudanese society. The major states of both north

and south had provided more than simply a localized ethnic identity. In the north the Islamization of society was confirmed and its Arabization was far advanced. However, the geographical differences and distance meant that these factors were more confined to the northern regions. This period for the southern regions saw the decentralized, egalitarian peoples, such as the Dinka and Nuer, become established in their modern locales, and the creation of the monarchical states of the Shilluk and Azande.

Recent History

Turco-Egyptian Rule, 1820-1881.

During the 19th Century a number of circumstances emerged which began to bring these disparate peoples and regions together into a single unit called the Sudan. Economic, religious, and political organization broadened to countrywide activity at times, and provided elements of integration which would co-exist, and sometimes conflict, with the elements of diversity.

In politics, a dramatic change was brought about by the conquest of much of the Sudan by Turco-Egyptian forces. Muhammad Ali, the virtually independent Ottoman governor of Egypt, decided to invade the region to his south. A variety of explanations are given for this, including a desire to "pacify" troublesome elements on his southern border, the search for gold and slaves, and the extension of the empire in the name of Muhammad Ali. For whatever motivations, his army moved into the Sudan under the command of his son, Ismail, in 1820. The non-centralized peoples and disintegrating Funj armies were no match for the relatively modernized army from Egypt. The central and northern areas of the Sudan were quickly conquered.

In 1822 Ismail was murdered by a clever ruse involving enticement by Mek Nimr of Shendi, and a period of revolt against the new conquerors ensued. The opposition was soon crushed by the Turco-Egyptian forces who did not face another major local threat until the Mahdist movement in 1881. A civil and military administration was established with the capital in Khartoum. A bureaucratic structure emerged with provincial and district officers for land registration and tax collection, as well as central services for river steamers, posts, and telegraph. In this way a centralized, proto-national government system was established and the modern political framework of the Sudan was begun.

The Turco-Egyptian rulers expanded the area under their control. By 1840 at least nominal control was won over the peoples of the Red Sea hills gaining access to the ports on the coast. Expeditions to the south created, at least, a military presence, if not control, over that area. The final expansion was completed in 1874 with the conquest of Darfur.

Perhaps the most drastic changes were caused by the expansion of the slave trade during the 19th Century. At first officially condoned, the trade destroyed many smaller groups and created a tradition of violent relations and mistrust between southern peoples and outsiders. Only the largest, best organized, or most isolated, ethnic groups survived the massive onslaught in the 19th-Century slave trade. The trade also created a group of powerful merchants with private armies. These people and those who profited with them became opposed to Egyptian rule when it attempted to limit and then abolish the slave trade.

By 1880 the Egyptian regime was growing unpopular. The administrative officials after mid-century were some-

times recruited from among Europeans and this was viewed unfavorably by local traditional Muslims. Even the Egyptians who were Muslims were often offensive to local opinion because they were Europeanized or less religiously oriented than most Sudanese. The Egyptian officials often viewed posting in the Sudan as an unpleasant exile and some who were attracted to service in the Sudan were corrupt and inefficient.

The Egyptians were able to secure the cooperation of some important local groups, for example the Shayqiya, who after a strong but brief resistance, provided irregular cavalry for garrisons throughout the Sudan. A few local leaders, like the Abu Sinn family of the Shukriya, became important figures in the governmental structure itself. Some religious teachers received training and help from the government in an effort to create religious leadership alternatives to the local teachers and orders. The largest group to cooperate was the Khatmiya, a *tariqa* led by the Mirghani family. Although this religious group was new to the Sudan, it had grown rapidly.

Many local religious leaders and sheikhs opposed Egyptian rule, although generally this was expressed through noncooperation rather than by open revolt. However, growing discontent reached a climax in the late 1870s. The various opponents of the regime found an effective vehicle for expressing their discontent in the movement of Muhammad Ahmad, the Sudanese Mahdi.

The Mahdiya, 1881-1898.

Among those Sudanese distressed by what they believed to be the impiety of the Turco-Egyptian rulers was a religious man with a popular reputation for ascetic piety, Muhammad Ahmad ibn Abdalla. This man was initiated into the Sammaniyya *tariqa*, but had a dispute with his original teacher over the

luxury of that person's lifestyle. Muhammad Ahmad lived as a recluse but attracted many followers. He became convinced of the need to restore the purity of Islamic society and he believed himself to be the God-appointed guide, or *mahdi*, to bring about this final purification. He traveled throughout the Sudan and then publicly proclaimed his mission in 1881.

The government at first underestimated the scope of popular resentment and potential popularity of the Mahdi. Forces sent to arrest the Mahdi at Aba Island were defeated and the momentum of revolt built rapidly. As victory followed victory, people flocked to the Mahdi's banner, and he soon controlled all of the northern Sudan but Wadi Halfa on the border and the Red Sea port of Suakin. Charles Gordon was sent to organize local resistance to the Mahdi and secure the evacuation of Egyptian forces and officials. He was finally isolated in what became the garrison town of Khartoum and was killed in 1885 when the city fell after a long siege.

The Mahdi attempted to recreate the structures of the religious community established by the Prophet Muhammad, and his followers, who were drawn from many diverse groups, were called the Ansar. The major elements in his movement were drawn from settled Nile valley groups, many of whom were associated with the Mahdi's family, and the Baggara from the western Sudan, who were associated with the Mahdi's chief assistant, the Khalifa Abdullahi, and eastern supporters following Uthman Diqna.

Soon after the fall of Khartoum, the Mahdi died, and was succeeded by the Khalifa Abdullahi, who faced the difficult task of consolidating and protecting the new state and keeping diverse factions unified. Between 1885 and 1898 the Khalifa managed to defeat local revolts aroused by

messianic excitement and to control tension within the movement between the supporters of the Mahdi's family and his own supporters from the western Sudan. He utilized some of the administrative structures of the Egyptian government and a relatively stable state began to emerge in the 1890's. A major new threat to the Mahdist state was the partition of Africa by the dominant European powers at the Berlin Conference of 1884-85. Britain, France, and Italy looked to the Sudan with new interest. It was the British who succeeded, neutralizing Italian ambitions from Eritrea, and stopping the French at Fashoda. The British invaded the Mahdist state with an Anglo-Egyptian army which faced fierce opposition, but prevailed through its technological superiority. The last battle was fought at Karreri outside of Omdurman in 1898, where ten thousand Ansar were mowed down by the British machine guns.

The Anglo-Egyptian Sudan, 1899-1956.

In 1899 an Anglo-Egyptian agreement defined the new regime for the Sudan. Devised by Lord Cromer, the British representative in Egypt, it provided for official Anglo-Egyptian control, with flags of each side to be flown side-by-side, and officials drawn from both. The governor-general was to be appointed by the Egyptian ruler on the recommendation of the British government. In practice, the Sudan was controlled by the British.

The organization of the new government relied on 19th-Century Turco-Egyptian precedents for central and provincial organization. At first most governors, inspectors, and officials were drawn from the Egyptian services. Even many of the British in the Sudan were officers in the Egyptian army on secondment. However, a top-ranking civil service was recruited directly from British universities,

and medical, veterinary, educational, and other services were soon created especially for the Sudan.

The early years of British rule were mainly occupied with establishing control and maintaining order. In the north, messianic movements continued to appear, but were put down, as Mahdist writings and organizations were outlawed. The Ansar continued their adherence to Mahdism, and Sayid Abdel Rahman al-Mahdi, a son of the Mahdi, provided the locus for their loyalty. However, he was willing to cooperate with the British, especially in avoiding revolts during the World War I, and Mahdism ceased to be a threat to the colonial state by the 1920s. In the south there was protracted resistance; in all more than 170 military patrols, each involving more than 50 men, were required in the first three decades of British rule to establish control. This early resistance was almost completely localized, rather than nationalist in style and content.

In economic terms, the integration of the country continued in the form of expanded railway system, a new port, Port Sudan, was built on the Red Sea, and plans were made for a large agricultural project in the Gezira. By the time of independence, there was considerable economic development in the north, but little had been done to encourage comparable growth in the south.

The 1920s were important years of transition. By then the relatively limited educational development had created a small but articulate educated class in the Sudan. After early cooperation with the colonial system, this group began to grow dissatisfied with their prospects and the lack of possibilities for self rule. With the emergence of the educated Sudanese, resistance to British rule began to shift away from traditional definitions of identity to modern goals.

Initially both of the major religious leaders and the major ethnic leaders cooperated with the British. Early nationalism found its expression in small, usually secret organizations of educated Sudanese, like the Sudan Union Society (*al-Ittihad*) and the better-known White Flag League. Because of their anti-British tone, they found a natural alliance with the Egyptian nationalists. The first phase reached a climax in 1924 when a series of demonstrations ended in a military mutiny led by southern soldiers, Ali Abdel Latif and Abdel Fadil el Maz. Startled by the vigor of this movement, the British reacted strongly by crushing the White Flag League, expelling all Egyptian officials and limiting the role of the educated Sudanese.

For the next two decades there was little overt national political activity. The British encouraged more traditional leaders to take a more active role in government through a policy of "indirect rule." The two large religious groups were the most effectively organized mass associations in the country and their two leaders emerged as a focus for political action. In the early Graduates Club two groups emerged, that of Sheikh Ahmed al-Sayid al-Fil

*(the "Filists") with the support of Ali al-Mirghani, and the group around Muhammad Ali Shawqi (the "Shawqists") which had Abd al-Rahman al-Mahdi's sympathy. In addition to the sectarian division, sides were taken in the British-Egyptian rivalry, and the two competing slogans of Sudanese nationalism became either "Unity of the Nile Valley" for the former group, or "Sudan for the Sudanese" for the latter.

In terms of national growth the era leading up to party politics at the end of World War II was filled with more than partisan struggles. Sudanese journalism emerged as a force independent from the government. Literature and literary criticism prospered. Two journals

appeared which, though short-lived, had an impact on the evolution of

Sudanese intellectual life. They were *al-Nahdah*, appearing in 1931-32, and *al-Fajr*, which began publication in 1934 and became more politically active late in the decade. One of the arguments at the time was whether or not there was such a thing as a unique Sudanese culture given its particular historical ties to the Arab world and Islam and to the cultures of central, equatorial Africa.

The educated group completed what was to become the triangle of local politics. One point in that triangle was Sayid Abd al-Rahman al-Mahdi with the Ansar, and another was Sayid Ali al-Mirghani and the Khatmiya *tariqa*. The latter consistently opposed Mahdism, and had cooperated with the British. The Egyptians were the final factor. By 1930 various basic themes were emerging: Ansar-Khatmiya rivalry and their competition for educated support; the educated sector mobilizing for an effective nationalist movement, but being forced to seek support from one of the religious groups; and the struggle between Britain and Egypt. The theater for working out these themes was primarily the northern Sudan. Increasingly, the south was isolated from the north by British policies, especially with the Closed Districts Ordinance of 1933.

The educated Sudanese made an attempt to create a non-sectarian nationalist group in 1938 when they formed the Graduates Congress. However, the need for mass support soon caused the Congress to turn to the Sayids, and the increasing sentiment for independence forced the choice to be made between either cooperating with Britain or Egypt.

The Graduates Congress gave impetus to intensified political activity in 1942 by presenting a petition to the British for speedy Sudanese self-government. The abrupt rejection of the Congress memorandum precipitated a split in that group. The activists, whose leaders included Ismail

al-Azhari, demanded a vigorous response and a policy of noncooperation with the British. This meant they came to be allied with Egyptian nationalism and thus became proponents of Nile valley unity. The activists formed their own political party, the Ashigga, which was the first and most outspoken of a number of parties supporting unity with Egypt. The moderates in Congress mistrusted the Egyptian aims and felt that independence might be more rapidly achieved by working with the British. As both groups sought mass support, they turned to the religious organizations and nationalist politics became sectarian, with Ali al-Mirghani and the Khatmiya giving support to the unionists. Abd al-Rahman al-Mahdi and the Ansar worked with the more moderate nationalists in support of a separate, independent Sudan, and they created the Mahdist-based Umma Party.

In this growing turmoil the British were also active, trying to create instruments for controlling political developments. An early step was the creation of the Advisory Council for the Northern Sudan in 1944. The activists objected because it had only advisory functions, excluded the southern Sudan, and consisted largely of traditional leaders, so they boycotted the Council. The Legislative Assembly was formed in 1948 and was an elected body including both northern and southern representatives. Unionists also boycotted it and the Assembly was dominated by the Umma Party. In international terms, the Anglo-Egyptian stalemate over the British role in Egypt made agreement on the Sudan impossible. In the Sudan itself the basic pillars around which politics revolved were the opposing nationalist themes of unity or separate independence, the sectarian rivalries, and the struggle of the educated class to define its role more clearly.

The resolution came suddenly, with the key being the Egyptian Revolution in 1952. The new Egyptian leader-

ship was more flexible regarding the Sudan and an agreement was signed in 1953 defining the steps toward Sudanese self-government and self-determination. Local politics were also made less confusing when most of the small unionist parties joined together, creating the National Unionist Party (NUP) led by Ismail al-Azhari. Elections for a new parliament were held late in 1953 and the NUP won a majority. The Umma Party also won a large number of seats and the only other large bloc of representatives was made up of southern members who were organized into the Liberal Party. Most of the smaller parties gradually disappeared.

Ismail al-Azhari became the first prime minister and under his leadership the Sudanization of the administration was rapidly completed. The NUP had supported a unity-of-the-Nile platform but political developments changed perspectives. As the Sudan moved toward the time of self-determination, the pro-unity people became convinced of the viability of a separately independent Sudan. Independence was voted by the NUP-led parliament and on 1 January 1956, the British withdrew and the Sudan became an independent state. One cloud had arisen on the horizon in 1955. Southerners were upset by the limited role given them in the Sudanization of the government and they feared northern domination. Rumors and mistrust spread in the south. In August 1955, a mutiny broke out among southern army troops in Equatoria. Many people were killed and a number of southern soldiers fled into exile. The issue of integrating the south into the independent Sudan became a major problem.

Post-Independence

The Sudan inherited a parliamentary structure from the Anglo-Egyptian regime, but the political system had little

stability. Old cleavages and new problems emerged during the first two years of independence. The economic situation was troublesome, with the Sudan having difficulty marketing its cotton, its major export. The issues relating to what the permanent form of the political system should be—parliamentary or presidential, centralized or federalist—were never resolved to the satisfaction of the major political forces. The problem of the south remained unsolved and southern leaders began to withdraw in discouragement. Finally, even among the northern politicians the minimum consensus for effective government was not achieved, with politics becoming little more than an arena for personal, factional, and sectarian feuds.

The political forces which interacted after independence were continuations of earlier groups. The activist, educated Sudanese, with solid support in the more modernized urban areas, generally looked to Ismail al-Azhari for leadership, although small radical groups existed, especially the well-organized Sudanese Communist Party. The Khatmiya under the leadership of Ali al-Mirghani had joined with al-Azhari in the formation of the National Unionist Party (NUP). This alliance soon broke and in 1956 Sayid Ali's followers formed the People's Democratic Party (PDP). The Ansar, following Abd al-Rahman al-Mahdi, continued to be the mainstay of the Umma Party.

When the PDP was formed, a major reversal in Sudanese politics took place. Until 1956 the Mahdi-Mirghani rivalry had been strong enough for the Khatmiya, though quite conservative, to ally themselves with the more radical Sudanese nationalists. However, the tensions between Khatmiya leadership and al-Azhari which led to the breakup of the NUP also led to a PDP-Umma alliance, pitting the traditional religious forces against al-Azhari and the NUP. The PDP-Umma cooperation created a coalition govern-

ment with Abdallah Khalil (Umma) as Prime Minister and put al-Azhari into opposition. Since the Umma and PDP agreed on little more than opposition to al-Azhari, the effectiveness of governmental policy formation suffered. After new elections in 1958 failed to clarify the political picture, and the economic situation grew worse, the army chief of staff, Ibrahim Abboud, took control of the government through a military coup in November 1958.

It is believed by many that both the PDP and Umma received the coup willingly. However, Abboud made parties illegal and the Ansar soon lost most of the influence they had within the military regime. Ali al-Mirghani, who was never as directly active in politics as the Mahdist family, was able to maintain contact with the Abboud group although the PDP was outlawed along with the other parties. Northern politicians became restive and some were jailed briefly. It was the southern leadership that suffered the most. The Abboud government attempted to "solve" the southern question militarily. This turned a bad situation into a major civil war. By the end of the Abboud era in 1964 most southern leaders were either in exile, prison, or fighting openly against the Khartoum government. Southern resistance had become organized into a guerrilla movement, the Anya Nya, and a number of political organizations in exile.

Repression, lack of imagination, inability to handle the southern problem, and other factors created widespread discontent with the Abboud regime. In October 1964 student demonstrations, strikes, brave resistance by professional and legal leaders, and other activities forced the removal of the military regime. It was replaced by a transitional government led by Sirr al-Khatim al-Khalifah. Radical educated groups had an influential role in the new civilian government because of their prominent role in the

October Revolution. However, as elections and parliamentary government again developed, the older parties regained control.

By 1965 the balance of political forces was different, although the actors were familiar. The radical intelligentsia was actively represented, especially in the small but influential Communist Party. They had few seats in Parliament but influenced at least the tone of political rhetoric. The NUP re-emerged under al-Azhari and proved again to be a good vote winner. The PDP's position was less clear. It allied itself for a time with the Communists and boycotted elections. As a result, for a while its position was rather insecure. Ali al-Mirghani's health and age made him less active in national affairs so that Khatmiya leadership was less concentrated than before, although it maintained cohesion even after his death in 1968.

The leading party in the elections following the revolution was the Umma, benefitting from the continued mass ethnic loyalty of the Ansar. The problem facing the Mahdists was a split in the Mahdist family leadership. Abd al-Rahman had died in 1959 and his experienced son and successor, Siddiq, died unexpectedly in 1961. Ansar leadership roles were divided. Siddiq's son, Sadiq, became the head of the Umma Party, while al-Hadi, a more conservative son of Abd al-Rahman, became the *imam* or religious leader of the Ansar.

In parliament following the revolution, the Umma and NUP formed a coalition. Muhammad Ahmad Mahjub (Umma) became Prime Minister, while al-Azhari gained the post of President of the Supreme Council, which legally functioned as head of state. Divisions soon appeared among the Ansar as the Oxford-educated and more modern Sadiq disagreed with the more traditional Imam al-Hadi. This dispute carried over into politics as Mahjub

tended to support al-Hadi. Sadiq engineered the ousting of the Mahjub-Imam wing of his party from power and became prime minister himself in 1966-1967. A reconciliation between Sadiq and the Imam brought Mahjub back into office but by then it seemed clear to many Sudanese that the old pattern of personal and factional bickering had returned to dominate politics. This was perhaps only emphasized by the reunion of two bitter rivals, al-Azhari's NUP and the PDP, into the Democratic Unionist Party in 1969.

The ineffectiveness of the parliamentary regime in dealing with the southern problem also created discontent. Its solution had been a high priority matter for the civilians who overthrew Abboud. An important step was taken in 1965 when many southern leaders returned from exile for a Round Table Conference. However, southern divisions and northern inflexibility proved to be major stumbling blocks. As northern factional politics reemerged, leaders in Khartoum reverted to the attempt to solve the problem militarily and the war continued.

By May 1969 the feeling of unrest paved the way for a group of younger soldiers, led by Ja'afar Nimieri, to take over the government. The old parties were declared illegal, a Revolutionary Command Council was set up, and a new cabinet including younger and independent civilians was formed. The May Revolution saw itself as a continuation of the October Revolution. Its leaders adopted domestic socialist programs and aimed at curbing conservative elements in Sudanese politics. Finding a solution to the southern question was announced as a major goal.

The Nimieri revolutionary government has faced a wide variety of challenges. It has also worked to create a new political structure for the Sudan which would avoid the problems of the old system. Initially, although the Revolu-

tionary Command Council (RCC) was the real center of power, the more civilian cabinet had an important role in the operation of the government. Then more formal political institutions were created. In May 1971 the Sudanese Socialist Union (SSU) was formed as a mass organization to replace political parties. In January 1972 the first SSU congress approved a national charter and also the basic outline for a permanent constitution. After extensive discussions, this constitution was formally promulgated in May 1973 and a new government was formed under President Nimeiri.

Dealing with the southern question was a key element in the constitutional development. The northern insistence on a centralized political system had been an obstacle since the achievement of independence. The early announcement by the RCC that it recognized southern autonomy was an important step. In addition, the evolution of southern leadership also helped to pave the way for a settlement. In the 1960s, a large number of short-lived southern political organizations had made southern unity of action difficult. However, in 1969 much of the southern resistance, especially the military activities in the Sudan itself, became effectively coordinated by Joseph Lagu. With relatively unified southern leadership, more effective negotiations were possible. Early in 1972 northern and southern negotiators met in Addis Ababa, Ethiopia and created a peace agreement which was formally signed late in March. Both sides were able to make the cease-fire effective and in a surprisingly short time the northern and southern military and administrative systems were integrated. There were some incidents but by mid-1977 the basic outlines of the settlement were still in force.

Regional autonomy for the south was recognized in the permanent constitution. A broader decentralization of government in general was the stated goal of the Nimeiri

regime. The hope was to create structures which would encourage popular participation without losing the benefits of centralized efficiency in planning. One of the continuing series of efforts in this direction was the reorganization of provincial government, changing from a system of a few large provinces to one having a greater number of smaller ones.

The Nimieri regime also showed an evolution in economic approach. The first months were rather disorganized but soon a more extensive socialism was instituted: there was the nationalization of banks (May 1970), cotton marketing (June 1970), and all newspapers (August 1970). However, especially after disagreements with the radical left, there was a feeling that the expansion of the government's economic role had been too rapid and there was some loosening of early control measures.

In political terms the revolutionary government was seen initially as a more radical regime. Members of the Communist Party and officers sympathetic to the party were active and influential. The first real challenge came from conservative forces, especially the Ansar. The Imam al-Hadi led an open revolt in March 1970 and was quickly crushed at Aba Island and in the Wad Nubawi section of Omdurman. Organized conservative opposition within the Sudan was crushed and Ansar leadership and other groups, like the Muslim Brotherhood, began to work in exile. In the next year Nimieri worked to avoid moving too far to the left and began to clash with the Communists. This reached a climax in July 1971 when a coup led by leftist officers took control of Khartoum for three days. When Nimieri regained control he began a campaign to crush the left opposition. Those leftist leaders who avoided execution were forced underground or into exile. Thus, the major opposition to the Nimieri government came, and continued through 1977 to come, from both ends of the political spectrum

those who thought he was too radical and those who thought he was not radical enough.

Present Government/Economics

During the Nimieri years, the Sudan was defined in its constitution as a democratic republic. The central government was the basic focus of political power and policymaking. A single mass political organization, the Sudanese Socialist Union, was the legal basis for popular participation in politics. In addition, important steps were taken in the direction of decentralization, especially in the establishment of regional autonomy for the southern provinces. There was a High Executive Council (or cabinet) for the Southern Region that had some power to determine action on the local and regional level. For regional and local administration, in the entire country there were eighteen provinces.

Economically the Sudan is primarily agricultural. Many Sudanese still work within the traditional, subsistence sector, but a modern agricultural sector also exists. The core of this is the Gezira Scheme, which was established as a major cotton growing area during the 1920's and is one of the most successful large-scale schemes in Africa. In the 1970's there had been considerable investment in agricultural development, with some seeing the Sudan as the future "breadbasket of the Arab world."

Since the publication of the first edition of this Historical Dictionary in 1978, the Sudan has witnessed some very troubled political and economic times. The hope for economic development of Sudan's vast agricultural potential that would have made it "breadbasket of the Arab world" was never realized, and the last 12 years have seen more economic devolution than evolution. Domestic infla-

tion rates soared while foreign indebtedness increased, and as the World Bank and International Monetary Fund tried to control and regulate the economy, the burden was made to fall upon the beleaguered Sudanese consumer as prices for basic commodities, like petrol, sugar, etc., rose beyond the reach of the ordinary citizen. Periodic popular demonstrations erupted over the final years of the Nimieri regime, culminating in a popular "intifada" that led the military to intervene in April 1985 and bring an end to the May Revolution government for its political as well as economic failures. Nimieri, on an official visit to the United States at the time, never returned to the Sudan and he is currently in political exile in Egypt.

The most serious political failure of what increasingly was referred to as the Nimieri "dictatorship" was the disintegration of the Addis Ababa Accords, the single most important achievement of the May Revolution, the deterioration of relations between north and south, and the renewal of civil war in 1983. A number of grievances led to the renewed outbreak of fighting, most basic of which was the failure to fulfill the spirit of Addis Ababa agreement that was to have brought about economic development in the south and real, not token, political representation. Trust began to break down with the discovery of oil in the south, near to Bentiu, which Chevron Oil Company was to develop. The political decision in Khartoum to locate the oil refinery in the north, near Kosti, and to pipe most of the oil outside of the Sudan for the generation of hard currency revenues was received with hostility in the south. When southern protest became more organized and unified, Nimieri responded with a plan to re-divide the south amounting to a political "gerrymandering".

While these events shaped the more recent north-south relationship, Nimieri took steps to move the government

and the nation away from its secular path since independence toward an Islamic emphasis in law and society. This state-supported Islamization began in 1977 with a plan to gradually Islamize laws, and there was some limited success in the banning of alcohol and the institution of *zakat*, a form of religious taxation. However, as secular forces from the south and their northern allies objected, this gradual approach was abandoned and Nimeri took the bold step of imposing Islamic law upon the Sudanese state by decree. This occurred in September of 1983 and thereafter the new Islamic civil and criminal codes became known as the "September Laws." With opposition to this move coming from the Judiciary and even staunch Muslim advocates such as Sadiq al-Mahdi, Nimeri sought even greater control of the application of these laws through newly appointed judges who served in the regime's "Courts of Prompt Justice." Harsh application of the *hudud* penalties resulted in the use of these courts as tools of repression as the jails filled and many lost limbs to Nimeri's version of Islamic "justice."

The popular "intifada" of the spring of 1985 brought about a massive democratic upsurge with a broad united opposition to the Nimeri government and literally millions were mobilized to bring down the regime. At the end, it was a relatively simple coup d'etat, led by General Suwar al-Dahab, that finished the revolution of the Sudanese populace and it promised, keeping to its word, that civilian rule would be restored. By the spring of 1986 elections had been held and the Umma Party took the majority and formed a government with Sadiq al-Mahdi elected as Prime Minister. As democracy dramatically returned to the Sudan, the older parties revived, but in the process over three dozen new political parties also took shape.

The brief period of democracy (1986-1989) finally bogged down with a failure of leadership and initiative.

Prime Minister al-Mahdi did not act decisively either on the bitterly divisive issue of the Shari'a and Islamization or on the urgent need to begin the process of negotiation with the SPLM/SPLA. With the government of Sadiq al-Mahdi on the verge of collapse, the military stepped in once again to "solve" the problems of the Sudan, only this time the coup-makers and the coup-backers were strongly influenced by the National Islamic Front or Muslim Brotherhood. The coup of 30 June 1989 by General Omar Hassan al-Beshir immediately acted to ban all political parties, except religious ones, and it shut down all of the newspapers and other journalistic media and instituted its own publications. A large number of intellectuals representing a broad political spectrum in ideology were arrested, and there have been allegations of political repression and torture that has brought the Sudan to international attention by such groups as Africa Watch and Amnesty International.

In the face of this deteriorating political situation, nonetheless unprecedented alliances and broad political unity has been forged among all of the major parties with the sole exception of the National Islamic Front. All major parties, including the SPLM, have been signatories to the National Democratic Charter in Cairo in March of 1990, and there is broad consensus that the civil war must be negotiated to an end by the removal of the Shari'a as state law and the convening of a constitutional conference whereby a secular and democratic state, justly representing all of the Sudan's diverse regions and minorities, would be constructed. Without this major reconstruction, economic development, political democracy, and national unity for the Sudan are all in jeopardy.

The Dictionary

-A-

A-GROUP.

The name given to the local Nubian culture contemporary with Pre-Dynastic and Early Dynastic Egypt, *i.e.*, 3100-2600 B.C. There are affinities of a physical and cultural nature between the two societies. Some authorities see an abrupt end to A-Group culture with an Egyptian invasion and replacement by subsequent cultural horizons, while others see continuity and the gradual development of new elements.

ABA ISLAND.

An island in the White Nile near Kosti, which was a religious center of Muhammad Ahmad al-Mahdi, and the site of his initial revolt against Turco-Egyptian rule. It was also the location of the Mahdi family's agricultural holdings. In the 20th Century it continued to be an important base for the Ansar and the Mahdist revival. In 1970 the Mahdist forces on Aba Island threatened another antigovernment uprising. This was put down with military force by Nimieri. SEE: Mahdi

ABABDA.

A nomadic group with some sedentary sections in upper Egypt and the northern Sudan. They are Arabic-speaking but are associated with Beja origins. They were traditionally important as the guardians of the caravan routes from Korosko to Abu Hamad and served as irregulars in the Anglo-Egyptian army in the 19th Century, aiding in the initial conquest and in fighting against the Mahdist movement. SEE: Beja

ABBADI, BASHIR.

Minister of Communications in the first Sudan Socialist Union government in 1971. He remained in the post through many changes of cabinet into 1976. In 1976 he was named Assistant Secretary General for Ideology and Development in the Sudan Socialist Union and was appointed to the Political Bureau of the SSU.

ABBAS HILMI (1848-54).

Ottoman ruler of Egypt and Sudan and grandson of Muhammad 'Ali. During his reign a railway connection between Cairo and Alexandria was begun and the private European expeditions to the southern Sudan took place. In conjunction with legitimate trade for ivory, there were also raids in the Upper Nile into Shilluk and Dinka territories for the purpose of capturing slaves.

ABBAS, KHALID HASAN.

A member of the original Revolutionary Command Council of the May Revolution (1969). He served as Minister of Defense, Commander in Chief of the armed forces, and Vice President. His support was important in the restoration of the Nimeiri regime after the revolt in July, 1971. He resigned all posts in 1972, but was appointed presidential advisor on African affairs in 1975 and became Minister of Health in 1976. He advocated policies of strong Sudanese cooperation with Egypt.

ABBAS, MEKKI, 1911-.

Educated in Gordon College and England, he served in the Ministry of Education (1931-1946) and was active in the Advisory Council for the Northern Sudan which helped lead the way to Sudanese self-government. He edited a small but influential newspaper after World War II and wrote an important study, *The Sudan Question*. After 1958 he worked outside the Sudan in international agencies and in the mid-1960s he was Assistant Director Gen-

eral of the United Nations Food and Agriculture Organization. SEE: Advisory Council for the Northern Sudan

ABBOUD, IBRAHIM, 1900-.

Sudanese soldier and Prime Minister (1958-1964). He was educated in Gordon College and the Khartoum Military College, entering the Sudan Defense Force in 1925. He served in many areas in World War II and was promoted to General in 1954. He was Commander in Chief of the armed forces after independence and, with Western support, seized power in a military coup on 17 November 1958. He was President of the Supreme Council of the Armed Forces, Prime Minister, and the leading figure in the military government of 1958-1964. He was forced to resign and retire as a result of the October Revolution of 1964. SEE: October Revolution

ABD AL-FADIL AL-MAZ.

One of the main leaders of the 1924 White Flag Revolt in Khartoum. The movement sought to oust the British from the Sudan in a secret alliance with Egyptian forces. This Muslim southerner and his colleague 'Ali Abd al-Latif were betrayed at the last moment when the Egyptians failed to join the revolt. In protracted resistance at the old Blue Nile railway bridge and in government buildings nearby, Abd al-Fadil refused to surrender and at last the whole building was dynamited. When his body was found it is claimed that his fingers were still on his machine gun. The story of Abd al-Fadil has now entered Sudanese nationalist folklore. SEE: 'Ali Abd Al-Latif, White Flag League

ABD AL-HALIM, AHMAD.

Sudanese political leader active in government affairs after the 1969 Revolution, serving in the SSU Political Bureau since 1972. In 1975 he was named Minister of Information and

Culture and in 1976 he became the Speaker of the People's Assembly.

ABD AL-MAHMUD, FATMA.

Prominent woman leader. She was named to the newly created post of Minister of State for Social Welfare in 1975 and became Minister of Social Affairs in 1976. Active in SSU affairs, she was also named secretary of the SSU Women's Committee in 1976.

ABD AL-MAJID, YAHYA.

Sudanese political leader. He was a long standing member of cabinets in the Nimieri regime. He was named Minister of Irrigation in 1971 and retained that position into 1976, through a number of cabinet changes.

ABD AL-MUN'UN NYGANNADM 1896-1946.

Sudanese businessman. He formed a large import-export firm in the early 20th Century. He was a founder of Printing and Publishing Company, Ltd., publisher of *al-Nil*

*newspaper, associated with Ansar interests. He was an early member of the Graduates Congress. SEE: Ansar, Graduates Congress

ABD AL-QADIR WAD HABUBA, d.1908.

A religious revolutionary. He was an active follower of the Mahdi. After the fall of the Mahdist state he returned to his home in the Blue Nile area. Continuing religious fervor and local land ownership disputes caused him to lead a revolt in 1908 against British control. Although his movement was quickly crushed and he was executed, the revolt pointed up the continuing potential for religious uprisings of a Mahdist nature.

ABD AL-RAHMAN, ALI, 1904-.

Sudanese politician. He was a judge in the Shari'a courts until he was elected to Parliament in 1953 as a member of the NUP. He was

closely associated with the Khatmiya leadership and became President of the PDP when it was formed in 1956. He served in many cabinets Minister of Justice (1954-5), Minister of Education (1955-6), Minister of Interior (1956-8), and Minister of Agriculture (1958). After the 1964 Revolution he was again President of the PDP and became Vice President of the DUP formed by the PDP-NUP merger in 1967. His political activity came to an end with the 1969 Revolution. SEE: DUP, Khatmiya, NUP, PDP

ABD AL-RAHMAN WAD AL-NUJUMI, d.1889.

Mahdist commander and early follower of the Mahdi. He was outstanding among the Ansar officers for military skill. He commanded the major attempt to invade Egypt, but was killed when his army was defeated at Toski in 1889.

ABDALLAB.

An Arab group descended from a 16th-Century leader, Abdallah Jamma. They controlled the area around the confluence of the Niles and may have conquered the capital of Alwa. They were defeated by Amara Dunqas and became the hereditary viceroys over northern Funj lands, bearing the title *manjil*. Their residence was in Qerri until late in the 18th Century, when they moved to Halfayat al-Muluk. The Abdallab gained virtual independence in the last years of the Funj, but were suppressed during the Hamaj wars. Their descendants are now scattered in the central Sudan and Blue Nile areas. SEE: Alwa, Amara Dunqas, the Funj Sultanates of Sennar, Hamaj, Manjil

ABDALLAH DAFA'ALLAH AL-ARAKI,
see: ARAKIYIN

ABDALLAH JAMMA, d. ca. 1560.

Regional Arab leader who succeeded in conquering the central riverain

lands and establishing a capital at Qerri. He was defeated by Amara Dunqas at Arbaji but was given a post of special distinction in the new Funj sultanate. Abdallah and his descendants, the Abdallab, were the viceroys over the northern Funj lands. SEE: Abdallab; Amara Dunqas; the Funj Sultanates of Sennar

ABDALLAHI AL-TA'ISHI (1846-1899).

Successor to Muhammad Ahmad al-Mahdi and commonly known as "the *Khalifa*." He was from a family of religious notables among the Ta'isha, a Baggara subgroup in Darfur. He believed that the time of the *Mahdi* was at hand and travelled in search of this figure. He met and became a disciple of Muhammad Ahmad and was an early enthusiast in the Mahdist mission. As a competent organizer and commander he became the most important assistant to the Mahdi. He was named successor, or *khalifa*, and assumed control of the movement on the *Mahdi's* death in 1885. He thus became the ruler of the Sudan. He was able to create a relatively efficient administrative structure but his methods were often harsh. He faced internal revolt and external attack, but managed to keep control through increasing reliance upon his Baggara relatives. The Mahdist state fell with the British reconquest of the Sudan, after machine guns shot thousands at the Battle of Karreri near Omdurman in 1898. The *Khalifa* was killed a few months later in a battle at Umm Dibaykarat. SEE: Baggara; Cattle-Herding Arabs; Mahdi; Ahmad al-Mahdi, Muhammad

ABU AL-KAYLIK.

see: MUHAMMAD ABU LIKAYLIK

ABU HASSABO, ABD AL-MAJID.

Sudanese politician in the NUP. He held a number of cabinet posts in the period of party politics following the 1964 Revolution. He was an important figure in NUP decision making.

After the 1969 Revolution he was tried and convicted of misuse of funds and was jailed. After release in 1975 he was accused by the Nimieri regime of involvement in various coup attempts.

ABU ISSA, FARUK.

Sudanese lawyer and politician. He was a member of the Sudanese Communist Party's Executive Committee and was active in the 1964 Revolution. After the 1969 Revolution he was active in various cabinets serving, at times, as Minister of Labor and Foreign Affairs. He was part of the SCP group that worked closely with the Nimieri regime and opposed the SCP leadership of Abd al-Khaliq Mahjub. SEE: Abd al-Khaliq Mahjub; Nimieri; SCP

ABU JOHN.

A southern Sudanese soldier of Zande origin. He was British trained and was active in southern resistance in the late 1960s. After the Addis Ababa Agreement of 1972 he was integrated into the Sudanese Army. SEE: Addis Ababa Agreement, Zande

ABU LIKAYLIK,

see: MUHAMMAD ABU LIKAYLIK

ABU RANNAT, MUHAMMAD AHMAD, 1905-.

Sudanese judge and Chief Justice. He was educated at Gordon College and the School of Law (Khartoum). He served in various legal and judicial posts, becoming a Judge of the High Court (1950-5) and then Chief Justice of the Sudan (1955-64). He had influence during the regime of Ibrahim Abboud devising the Local Council system, and was important in the legal transition involved in the 1964 Revolution. After that he acted on a number of international legal bodies. SEE: Ibrahim Abboud

ABU RA'UF GROUP.

A literary and nationalist discussion group in the 1920s and 1930s

composed of younger

graduates. Members of the group were active in the formation of the Graduates Congress in 1938. They tended to be more militantly nationalist than the other "literary" groups, like the Hashmab. Among the prominent members were Hamad Tawfiq Hamad and Khidr Hamad. SEE: Graduates Congress; Hamad Tawfiq Hamad; Hashmab; Khidr Hamad

ABU SINN, AHMAD AWAD AL-KARIM, ca. 1790-1870.

Leader of the Shukriya tribe in the 19th Century and member of the Abu Sinn family. He was an important advisor to the Turco-Egyptian rulers and was one of the few local notables to gain high rank in their regime. He served as governor of Khartoum (1860-70) and had authority over the nomad peoples between the White Nile and Ethiopia.

ABU SINN, MUHAMMAD AHMAD HARDALLU, 1830-1917.

Leader of the Shukriya people and a son of Ahmad Awad al-Karim Abu Sinn. He was a recognized local leader under the Turco-Egyptian government, joined the Mahdist movement, and was a Shukriya leader during the Anglo-Egyptian regime. He was also a poet whose works gained wide acceptance in the Sudan.

ABU SINN FAMILY.

The leading family of the Shukriya. The traditional founder of the family is Sha'a al-Din, who lived in the 16th Century. However, the family and the Shukriya people gained importance in the 18th and 19th Centuries under the leadership of Awad al-Karim and his son, Ahmad. At the end of the Funj era Ahmad Abu Sinn became an ally of the Turco-Egyptian regime and his family and people became dominant in the central part of the country. The Abu Sinns tried to remain aloof from the Mahdist

movement and suffered from famine and fighting in the last quarter of the century.

During the 20th Century the family again had a position of influence as major traditional notables. After World War II members of the Abu Sinn family were active in politics, working in the Socialist Republican Party and the NUP, and later the PDP. Members of the family have been elected to parliaments and assemblies and have served occasionally in cabinets. The family continued to have some influence in the assemblies formed after the 1969 Revolution. SEE: Shukriya, Sudanese Republican Party

ABU-WIDAN, AHMAD PASHA.

Second governor-general of the Sudan under Turco-Egyptian rule (1838-43), and son-in law of Muhammad 'Ali. During his term of office penetration and exploitation of the upper White Nile took place. The Turkish sailor Salim Qabudan, commissioned by Abu-Widan, made three expeditions between 1839 and 1842 as far south as Bari territory, near present day Juba. At this time the non-Muslim, non-Arabized peoples south of the Funj and Darfur sultanates were raided and enslaved.

ABU ZAYD, MAMOUN AWAD.

Sudanese political leader. He was a member of the Revolutionary Council of the 1969 Revolution and served in the early cabinets. He was named the Secretary General of the SSU when it was formed in 1971 and served in that post for a year. In 1975 he was appointed to the SSU Political Bureau and became Minister of Interior in 1976. He is believed to support policies of close Sudanese-Egyptian cooperation. SEE: Sudanese Socialist Union

ACHOLI.

The Acholi and Luo are Nilotic peoples found mainly in Uganda and southernmost Sudan, however,

political and military events in Uganda caused some to flee further into the Sudan. They are members of the Luo cluster of the Sudanic language family. SEE: Dinka, Nilotic, Shilluk.

ADAMAWA-EASTERN.

A linguistic subfamily of the Niger-Congo language group, whose major representative in the Sudan is the Azande. Some other linguistic classification systems call this the Equatorial cluster. SEE: Azande

ADDIS ABABA AGREEMENT OF 1972.

Agreement between the Sudanese Government and the Southern Sudan Liberation Movement (SSLM) Anya-Nya with Ethiopian Emperor Haile Selassie as official mediator. The main features of this historic agreement included the concept of a unified Sudan with a representative government, allocation of revenue for regional self-rule in the south, and economic development with regional security in the hands of southerners. A caretaker government, to manage the transition, included mechanisms for regional repatriation, resettlement, incorporation of Anya-Nya forces into the Sudan army, police, prison forces, and a regional civil service. After the peace agreement for regional autonomy was implemented, over one million Sudanese returned home. The Addis Ababa accords officially recognized the solution to the "southern problem" as one of a federal system of government. Its greatest achievement was the attainment of political autonomy; its greatest weakness the failure to insure economic development and viable southern economy. The renewed outbreak of civil war in 1983 signalled the political failure of the Addis Ababa accords. SEE: Anya-Nya

ADDIS ABABA PEACE FORUM, 1988.

One of the peace efforts of the mid-1980s, after the renewal of civil war

in 1983. This meeting brought together leaders of the SPLM/SPLA and the Union of Sudan African Parties, a body of political parties organized after Sudanese democracy was restored in 1985. The result of this forum was a call for a National Constitutional Conference in the spirit of the Koka Dam Declaration of 1986. The SPLA guaranteed safe conduct for international relief agencies trying to alleviate the war-related famine in the south. The forum reiterated its commitment to a secular state for the Sudan. SEE: Koka Dam Declaration, SPLA, SPLM

ADVISORY COUNCIL FOR THE NORTHERN SUDAN, (ACNS). The ACNS was created by the British to provide a channel for expression of Sudanese opinion. It had only advisory powers, but was a formal step toward self-government. Its first session was in 1944 and it was dissolved with the creation of the Legislative Assembly in 1948. SEE: Legislative Assembly, Mekki Abbas

ADWOK, LUIGI, 1929-.

Southern Sudanese politician of Shilluk origin. He was elected to Parliament in 1958. After the 1964 Revolution he was on the Executive Committee of the Southern Front and was their representative in the Supreme Council of State (1964-5). He left the Front and was elected to Parliament in 1967. After the 1969 Revolution he served in the cabinet for a time as Minister of Public Works (1971) and then in the Southern Region High Executive Council created by the Addis Ababa Agreement of 1972. He served for two years (1974-6) in the SSU Political Bureau. He was originally a schoolmaster, educated at the Bakht Er-Ruda Institute of Education. SEE: Addis Ababa Agreement, Southern Front, SSU

AFRICAN NATIONAL FRONT.

see: NILE PROVISIONAL GOVERNMENT

AFRO-ARAB; AFRO-ARABISM.

A concept that developed early in Sudanese nationalist writings, especially those of Muhammad Ahmad Mahgoub, that Sudanese national identity is based on Islam, Arabic culture, and African soil. The term has been used in a scholarly as well as a political context to describe the racial and cultural diversity of post-independence Sudan. However, the reference has been accepted as more accurately reflecting the identity of northern Sudanese, and has generally not been adopted by southern intellectuals and politicians who may be more apt to describe northern Sudanese as Arabized Africans. With questions of national unity and national identity still to be resolved, the future of the Afro-Arab concept is uncertain.

AGRICULTURE.

Agriculture in the Sudan is the single largest contributor to the gross domestic product, ranging in the vicinity of two billion Sudanese pounds annually, or about one third of the total economic activity for the nation. About 25% of the development budget is spent on agriculture. In order of total value of exports, the chief Sudanese crops are: cotton, gum arabic, sorghum, and sesame. Sugar cane production at Kenana in the Gezira has increased tremendously, but it is still far from its targeted goals of national self-sufficiency.

There are three main types of agriculture. About 85% rests in traditional rainfed cultivation which varies greatly by region, crop, technique, and amount of rainfall. Irrigated farmland is about 10% of the total and this includes small private farms along the river banks, up to the vast Gezira scheme of over 1.2 million feddans (a feddan equals about 1.038 acres). Costs of fertilizer, farm labor, and agricultural credit have complicated and diminished Gezira production in recent years. Other large irrigated agricultural

schemes include those at Rahad, Roseires, Khasm Al-Girba, New Halfa, and Jonglei (when complete). The third type of agriculture is found on mechanized, rain-fed lands, but this counts for only 5% of the total agricultural land. Such farming is known especially in the area of Gedaref, Upper Nile, and South Kordofan and this is regulated through the Mechanized Farming Corporation, which aims toward private commercial usage of lots no less than 1,000 feddan each. These mechanized schemes risk increased soil degradation through lack of crop rotation and are criticized for representing very unequal land distribution in a poor nation.

In animal husbandry, the Sudan has probably the largest herds for all of Africa and it exports camels, cattle, sheep, and goats live and as processed meat. Darfur is the chief producer of cattle; the Gezira ranks first in sheep and goat production; and Kordofan is the chief producer of camels. Perhaps 50,000 camels are exported each year, including thousands smuggled across the "40-days road" to Egypt. Cattle are also raised in great numbers by the Nuer and Dinka, but they are not as fully involved with the market economy.

Overall, the agricultural potential of the Sudan is immense, but the predictions that it will become the food producer for the Arab world have not yet become fully realized. SEE: Famine, Gedaref, Gezira, Gezira Scheme, S.J.L. Hunt, the Introduction, Jonglei Canal, Kassala, Khasm Al-Girba, Kosti, Shaheinab, Wad Medani, Zande Scheme

AHFAD UNIVERSITY COLLEGE FOR WOMEN.

The first, and still only, university for women in the Sudan. Founded by the pioneer of female education in the Sudan, Babiker Badri, it opened originally as a private primary school at Rufa'a. In 1933 Ahfad became an

intermediate school; in 1943 a secondary school; and in 1966 it became university college for women. Still operated by the Badri family, it remains a vanguard institution promoting women's education and advancement. It contributes locally to women's studies through its curriculum and it has published the *Ahfad Journal* since 1983. SEE: Badri

AHMAD, JAMAL MUHAMMAD, 1917-.

Sudanese diplomat and scholar. He was educated in University College, Exeter, and Oxford. His scholarly writings include *The Intellectual Origins of Egyptian Nationalism*. He served in the Sudanese Foreign Ministry, acting as ambassador to Iraq (1956-9), Ethiopia (1959-64), the United Nations (1965-7), and Great Britain (1969). He served as Foreign Minister in the Nimieri era (1975-6) and in other foreign affairs-related posts.

AHMAD AL-TAYYIB IBN BASHIR.

see: SAMMANIYA

AHMAD IBN IDRIS, 1760-1837.

A religious teacher who influenced the Sudan through his students. He was born in Morocco and taught in Arabia. His ideas of Islamic revival and of using *turuq* (religious brotherhoods) are instruments which inspired a number of religious leaders important in the Sudan. These include Muhammad Uthman of the Mirghani family, Muhammad al-Sughayir of the Majdhubiya, Ibrahim al-Rashid of the Rashidiya, and his own family who led the Idrisiya. SEE: Idrisiya, Majdhubiya, Mirghani, Rashidiya

AHMAD MUMTAZ PASHA, ca. 1825-1874.

An officer in the Turco-Egyptian army and administration in the 19th Century. He is best known for having initiated large-scale cultivation of cotton in the Sudan. He was

briefly governor-general but was accused of corruption and died soon after his dismissal.

AHRAR.

see: LIBERAL PARTY (Hizb al-Ahrar)

AKOBO INCIDENT (MARCH 1975).

A mutiny of some southern troops at Akobo in Upper Nile Province. The cause was minor but indicated the continuing potential for unrest in the south after the Addis Ababa Accords of 1972.

AL-.

The definite article in Arabic. To find a word beginning with "al-", look under the word following it. For example, to find "al-Mahdi" ("the Mahdi") look under "Mahdi." Some texts use an "el" form and others use "nunated" letters which transform "al" to "ar", "ash", or "en".

'ALI ABD AL-LATIF.

A Sudanese nationalist leader in the 1920's. He was an army officer of Dinka origin who was dismissed for political reasons. At first he advocated Sudanese independence, through his own Sudan United Tribes Association, for which he was jailed briefly in 1922. This gave him some fame and, on his release in 1923 he worked to create the White Flag League advocating union with Egypt. He was centrally involved in the anticolonial revolt in Khartoum in 1924. A Sudanese postage stamp commemorates this early nationalist figure. SEE: Abd al-Fadil al-Maz, White Flag League

ALI DINAR IBN ZAKARIYA IBN MUHAMMAD FADL, ca. 1865-1916.

The last sultan of Darfur, ruling from 1898-1916. As a young man he participated in anti-Mahdist revolts in Darfur and then cooperated briefly with the Mahdist regime. At the

time of the Anglo-Egyptian conquest he eliminated his rivals and received British recognition as sultan. He ruled relatively effectively in Darfur, but during World War I he renounced allegiance to Anglo-Egyptian rule. He was killed in 1916 during a skirmish following the total defeat of his army by a British force. SEE: El Fasher, Fur Sultanate

ALI WAD HILU, d. 1899.

A Mahdist commander. He was named by the Mahdi as one of his four *khulafa*. He was killed along with the Khalifa Abdallahi in the last battle of the Mahdiya in 1899. SEE: Khalifa, Abdallahi

ALIER, ABEL, 1933-.

Sudanese political leader and lawyer of Dinka origin. He studied law in Khartoum and London. He was an active member of the Southern Front from its beginning in 1964. He was elected to parliament (1968-9) and has continuously held posts of cabinet rank since the 1969 Revolution, serving as Minister of Housing (1969), Supply (1969-70), Public Works (1970-1), and Southern Affairs (1971). In 1971 he was named a vice president of the country and represented the Sudanese Government in the negotiations leading up to the Addis Ababa Agreement of 1972. In addition to his post as Second Vice President, which he retained into 1976, he was named President of the newly created Southern Region High Executive Council. SEE: Addis Ababa Agreement, Southern Front

ALWA.

The kingdom of Alwa first emerged in the central Sudan after the fall of Meroe. Its capital was at Soba near modern Khartoum. The rulers were converted to Monophysite Christianity by Longinus around 580 A.D. and Alwa survived as a Christian state far longer than the northern Christian kingdoms in Nubia. According to tradition, Soba finally fell to the Funj in

1504, although the kingdom may have collapsed before then. SEE: Christianity in Nubia, Dongola, Funj, Longinus, Nobatia

AMARA DUNQAS.

The founder of the Funj Sultanate of Sennar, ruling from 1504-1534. Leading the Funj, possibly a Hamaj people whose homeland was on the Blue Nile, he created the city of Sennar in 1504 and became the first ruler since ancient times to unite the riverain Sudan north of the equatorial swamps. The state he built was a federation of local rulers under Funj overlordship. Amara may have originally been animist, or Christian but after 1523, all Funj rulers were officially Muslims. SEE: Funj Sultanate, Hamaj, Sennar

AMIN, NAFISA AHMAD Al-.

Sudanese political leader who was named Deputy Minister for Youth and Sport in the first SSU cabinet, formed in 1971. Under the Nimieri administration, she was the first Sudanese woman to attain a office of this rank.

AMIN MUHAMMAD AL-AMIN. al-,
see: GEZIRA TENANTS UNION

AMINA BINT FATIMA. see: AWLAD JABIR

ANGLO-EGYPTIAN AGREEMENT OF 1953.

This agreement outlined the steps to be taken for Sudanese self-rule and self-determination. It provided the basis for the parliamentary elections of 1953 and the first Sudanese cabinet, formed by Ismail al-Azhari. SEE: Azhari

ANGLO-EGYPTIAN SUDAN.

The name for almost all of the land of the current Republic of the Sudan during the period 1899-1955. The regime was defined by the

Anglo-Egyptian Agreement of 1899 and was often called the Condominium. In theory both Egypt and Great Britain participated in ruling the Sudan at this time, but in practice it was the British who ruled, the Egyptians who supplied the main military force, and the Sudanese who were taxed. SEE: Condominium

ANGLO-EGYPTIAN TREATY OF 1936.

This treaty redefined Anglo-Egyptian relations in light of the development of Egyptian nationalism. The Sudan was covered in an article which reaffirmed the existing administrative arrangements which opened the way for somewhat increased Egyptian participation in the administration of the Sudan. The British and Egyptians promulgated this treaty without consulting any Sudanese. This helped to arouse nationalist feelings in the Sudan and was a factor in the creation of the Graduates Congress. SEE: Graduates Congress

ANSAR.

The Arabic term for "helpers" which was applied to some of the early companions of the Prophet Muhammad. In the Sudan the term applies to the followers of Muhammad Ahmad al-Mahdi and his descendants. Thus, the *Ansar* are the most loyal followers of the Mahdist movement and are sometimes distinguished by wearing a *jibba* or *jellabia* of colored patches. SEE: Mahdi

ANTI-IMPERIALIST FRONT.

A party formed in 1953 which acted as the public vehicle for the then-clandestine Sudanese Communist Party of the Sudan. The Front's president was Hassan Tahir Zarruq and its leftist viewpoints appealed to some of the educated Sudanese. It won one parliamentary seat in 1953 and participated in various commissions, such as the National Constitutional Commission of 1956. In 1957 it joined the anti-Umma alliance called the National

Front. It urged its supporters to vote for NUP candidates in the 1958 elections and ceased to operate as a legal entity after the Abboud coup in November 1958. SEE: SCP; National Front; NUP; Zarruq, Hassan

ANTI-SLAVERY MOVEMENT.

The impact of the world anti-slavery movement in the Sudan is tied to an interaction between European reformers and the imperial designs of the British in the Turco-Egyptian regions. The return of the British explorers, Speke and Grant, to England in 1863 did much to expose the slave trade in the Sudan, and with the broad negative reaction in Europe, Muhammad 'Ali was moved to declare his ignorance of the trade and deny that his armies were comprised of slaves. In a memorable trip to the Sudan in 1838, Muhammad 'Ali declared the abolition of slavery and that the pay of soldiers was no longer allowed to be made in slaves. Circulars were sent to the governors to stop the practice of slaving, and Muhammad 'Ali's entourage, which included a number of Europeans, were convinced of his sincerity about stopping the commerce in human beings. In 1840 the General Anti-Slavery Convention in London declared that Muhammad 'Ali was committed to the cause of anti-slavery; and Britain, which was eager to have good relations with Muhammad 'Ali so as to keep open the steamship navigation to India via Egypt, was satisfied. Indeed, British policy toward the Ottoman empire was to maintain the integrity of its economic foundations, one of which was the size and commercial success of the slave trade. Publicly, Britain promoted the ideas of Wilberforce and the anti-slavery African Institute for legitimate trade that would replace the slave trade.

Contrary to official optimism about the end of the trade, R.R. Madden of the Anti-Slavery Society told the 1840 Convention that the slave trade was still flourishing in the Sudan and that the number of slaves

captured by the end of the summer of 1840 was 10,000. It gradually became clear that Muhammad 'Ali was more interested in good publicity in Europe than in the actual abolition of the Sudanese slave trade.

In 1856, after the reign of Muhammad 'Ali, Sa'id Pasha issued a decree freeing all slaves in Egypt, and he visited Sudan in 1857 where he issued a similar decree abolishing slavery and declaring the traffic in slaves illegal. But after his return to Cairo he issued an order for a bodyguard of 500 Negro soldiers, thus personally giving an impetus to the trade he had just abolished. Meanwhile, continuing reports of the slave trade in the Sudan were a regular feature of travellers to the region, and the British public was especially aroused by Samuel Baker's publications between 1866 and 1872. Anti-Slavery sentiment in Britain saw little difference between western slavery as an institution and the kind which the Ottoman Empire practiced. Whereas the former was tied to agricultural production and capital accumulation, the latter was an expression of surplus wealth and luxury. During the period that Charles Gordon was officially linked to the Sudan, British public attention was preoccupied with slavery and the slave trade in the Sudan. This and the usual economic factors caused Britain and the Ottoman empire to enter into a formal Convention for the Suppression of the Slave Trade in 1877, but the effective end of the slave trade (not necessarily slavery) occurred with the ouster of the British and Turco-Egyptian rule beginning with the Mahdist takeover of the Sudan in 1884. Slavery was officially abolished in 1899 with Condominium rule, and a Repression of Slavery Department was created by the British in 1900. Alarming, recent events, reviving hostilities along the Bahr al-Arab in the context of renewed civil war, have brought about an alleged resurgence of local-

ized slavery between Arabs and southerners. SEE: Slavery

ANUAK.

The Anuak are a Pre-Nilotic group speaking a Nilotic language in the Sudanic language family. They live along the Blue Nile in the frontier region with Ethiopia. Like other Pre-Nilotes, they are sedentary herders of sheep and goats and small scale cultivators. They have local-level political organization and with this decentralization of authority and their remote location they mounted a substantial resistance to British colonialism until 1921. SEE: Shilluk

ANYA-NYA.

Southern guerrilla military organization formed in 1963. It was related to SANU but became a virtually autonomous military organization operating within the Sudan. As southern politicians in exile were unable to create a unified resistance movement, Anya-Nya leaders became increasingly active in political affairs. Finally, in 1969 the Anya-Nya commander, Joseph Lagu, succeeded in bringing together various factions in the South Sudan Liberation Movement. Under Lagu the SSLM was a principal agent in negotiating the 1972 settlement of the southern conflict. After the Addis Ababa Agreement of 1972, Anya-Nya soldiers were integrated into the Sudanese army and government services. SEE: Addis Ababa Agreement, Lagu, SANU, SSLM

ANYA-NYA II.

Revived after the renewal of the civil war in 1983, Anya-Nya II has differed with the SPLM/SPLA over such issues as its support for the transitional government that took power after the toppling of Nimieri. In 1987 the two groups met officially in Addis Ababa and issued a joint communique calling for the convening of a constitutional convention in the

spirit of the Koka Dam Declaration. SEE: Koka Dam Declaration

ANYIDI REVOLUTIONARY GOVERNMENT (ARG).

A southern political group. It was formed in 1969 due to a split within the Nile Provisional Government. The ARG was led by Emidio Tafeng, a commander in the Anya-Nya. The ARG became a part of the Southern Sudan Liberation Movement in 1970. SEE: Anya-Nya, Nile Provisional Government, SSLM, Tafeng

ARAB FUND FOR ECONOMIC AND SOCIAL DEVELOPMENT (AFESD).

A Kuwait-based financing organization with investments in the Sudan.

ARABIC LANGUAGE.

Sudanese Arabic, which is closest in form and content to Egyptian Arabic, is the only Sudanese language that has a modern literary history. Moreover, it is the one national language available for communication among the majority of Sudanese. This language has been undergoing a process of development and Sudanization for over a thousand years. So widespread was it, even in the southern Sudan, that the Condominium sponsored Rejaf Language Conference in 1927 forbade its use for teaching in the southern regions. Indeed Arabic, like other Afro-Asiatic/Hamito Semitic languages, is closely linked historically, structurally, and semantically to its related languages, ancient Egyptian and Sudanese. Since the holding of the 1972 political negotiations between north and south under the Addis Ababa Accords, it has been agreed that Arabic is the official administrative and literary language of the Sudan, while English is to be used in translating national and international communications. [By Constance E. Berkley].

ARABS.

Most strictly speaking, an Arab is a pastoral

nomad, who speaks the Afro-Asiatic (Semitic) language, has "Arabic" culture, and after the 7th Century, is a follower of the Islamic religion. Islam was rather slow in reaching the Sudan; it sped from the Arabian Peninsula into Egypt, across north Africa and, by separate routes, deep into western and eastern Europe all within one or two centuries after the prophet Muhammad. However, the Christian kingdoms in the Sudan blocked the spread of Islam into the central Sudan until the early 16th Century. Today, the vast majority of people who consider themselves Arabs are not nomadic at all.

In the Sudanese case one also finds variation by herding cattle rather than camels; many Arabs are fully sedentary or only seasonally migratory (transhumant); and there are numerous degrees of Africanization of Arabs expanding southward and of Arabization of southern slaves brought northward. There are also Sudanese people such as the Daju, Fur, and Nubians who are heavily Arabized and Islamized, but still speak their own non-Afro-Asiatic languages, not to mention native Arabic speakers who are Christians and Jews. Thus, the broader definition of an Arab is a matter of cultural self-awareness rather than strict terminology. Perhaps a third of Sudanese are "Arabs" in the general sense and they claim descent through the Jaaliyin, Khazrag, or Juhayna Arab groups. SEE: Afro-Arab; Christianity in Nubia; Funj Sultanate; Language and Culture; Race; and Specific Arab Entries

ARAKIYIN.

A religious family with influence centered in the Blue Nile area. The traditional founder of the family was Abdallah Dafa'allah al-Araki. He lived around 1570 and was one of the first *khulafa* in the Sudan of the Qadriya. Around 1800 some leaders of the clan switched to the Sammaniya. Many Arakiyin

fled from Turco-Egyptian rule, returning gradually in the 19th Century. The tomb of the founder and its custodian-patrons maintain local religious prestige in Abu Haraz. SEE: Khalifa, Qadiriya, Sammaniya

ASHIGGA ("blood brothers") PARTY.

A major political party in the post-World War II period. It was formed by militant nationalists within the Graduates Congress. They had controlled the Congress executive committee by 1943 and formed a separate party in 1944 under the leadership of Ismail al-Azhari. The party supported unity with Egypt and opposed official cooperation with the British. The Ashigga received the support of Ali al-Mirghani and the Khatmiya. The influence of the party began to decline by 1949-50 when much Khatmiya support went to the newly-formed National Front and British-sponsored elected assemblies gained more popular recognition. The party itself split into two factions. A dissident group led by Muhammad Nur al-Din opposed al-Azhari and his supporters. The party was dissolved when both factions joined the National Unionist Party in 1952. Ashigga politics and leadership continued to be an important force within the NUP. SEE: Azhari, Graduates Congress, Mirghani, National Front, NUP, Nur al-Din

ATBARA.

This northern Sudanese town is located between the 5th and 6th cataracts, on the east bank of the Nile. It functioned as a small scale trade center along the river and to the Red Sea. Since Atbara is simultaneously located on the north-south railroad as well as the track east to Port Sudan, it has gained a dominant regional position in size and strategic importance. It is also located on the Atbara river, but for many years this has been almost dry.

Atbara was damaged in 1884 in Mahdist attacks, but what might not have been wrecked then was subsequently leveled by British shelling in April 1898 during the Battle of Atbara led by the Mahdist general Mahmoud. Using vastly superior weaponry, the British killed some 2,000 Mahdist soldiers and gave a savage defeat to Mahmoud. This British victory led directly to an expansion of the railway network for military, administrative, and economic needs. Dating from this period, Atbara also has a number of colonial-style dwellings and a wooden Anglican church.

At independence, Atbara had 36,500 inhabitants; by 1964, its population had reached 50,000; and the most recent estimates for 1987 are 75,000 inhabitants. In the nationalist agitation for independence, Atbara played an important role because of the well-organized railway and telegraph workers based in this town.

ATTA, HASHIM al-.

Sudanese soldier and political leader. He was a member of Nimieri's original Revolutionary Command Council in 1969, and he served in early cabinets. He was dismissed from his civil and military posts in November, 1970. In July, 1971, he participated in the short-lived coup and was executed. SEE: Nimieri, SCP

AVUNGARA.

see: AZANDE

AWADALLAH, BABIKER, 1917-.

Sudanese judge and political leader. After studying law in Khartoum and London he served as a lawyer and district judge. He resigned to become Speaker of the House of Representatives in Parliament (1954-7) and then rejoined the judiciary. He served as Chief Justice of the Sudan (1964-7) after being active in the 1964 Revolution. He

resigned as Chief Justice in protest over the issue of banning communists from Parliament. After the 1969 Revolution of Nimeri he was named the first Prime Minister in the new regime. He also served, at various times, as Minister of Foreign Affairs, of Justice, and as Deputy Prime Minister before resigning for reasons of health in 1972 and taking up residence in Cairo.

AWLAD JABIR.

"The children (descendants) of Jabir" were major religious leaders in the Nilotic Sudan from the 16th until the mid-18th Century. They, their kinsmen through marriage, and their descendants formed a complex of holy families that maintained important schools and provided religious leadership in the Sudan. Their ancestry is traced back traditionally to a wandering 15th-Century scholar, Ghulamallah ibn Ayid. Little is known about Jabir, but his offspring gained fame: Ibrahim al-Bulad, Abd al-Rahman, and Ismail all established major schools in the Shayqiya area, while his scholar-daughter was the teacher and mother of the continuing line of scholars in the family. Her most famous children were Muhammad al-Sughayrun, who was granted land by a Funj sultan and was a political and religious force in the sultanate, and Amina, a learned woman whose sons set up schools in the Shendi area. SEE: Shayqiya

AZANDE.

The Azande are members of the Equatorial cluster of the huge African family of Niger-Congo languages. Like their relatives, the Bantu, the Azande had been expanding in the last thousand years; their economy is based on cultivation of millet and Malaysian crops, such as yams and bananas. They began migrating into southwestern Sudan as early as the 16th Century. In the 18th Century the Azande created a military aristocracy, the Avungara, which imposed itself upon all Azande people in addition to others

such as the Bongo, Madi, Ndogo, and Mundu. In the 18th and 19th Centuries, these conquests were related to acquiring slaves whom they traded with Danagla and Jellaba merchants coming from the northern Sudan or slave traders who operated for Ottoman interests.

As a result of this expansionist phase a number of related kingdoms or small states were formed and these dominated the region through the 20th Century. Azande leaders like Yambio resisted British rule, while others like Tambura cooperated. After World War II an attempt was made to organize a large-scale cotton production project, the Azande Scheme. Although it had initial success it has had no long-term impact. Azande people also live in the neighboring countries where their total number is probably well over one million. SEE: Abu John, Language and Culture

AZANIA LIBERATION FRONT (ALF).

A southern political organization formed in 1965. Following the split in SANU, members of SANU-in exile formed the ALF under Joseph Oduho and Father Saturnino. The Sudan African Liberation Front, formed by Aggrey Jaden, merged with the ALF late in 1965. Personal and interethnic rivalries divided the ALF and most of its leadership went to the Southern Sudan Provisional Government when it was formed in 1967. SEE: Oduho, SALF, SANU, Saturnino, SSPG

AZHARI, AL-.

This means "from al-Azhar," the great Islamic university in Cairo. In the Sudan "al-Azhari" is associated most frequently with a branch of the family of Ismail al-Wali. Ismail's son Ahmad (ca. 1810-1881) was educated at al-Azhar and was a prominent 19th-Century Sudanese legal scholar. In contrast to his brother, who was the leader of the Ismailiya, Ahmad al-Azhari opposed Mahdism and was killed in an early

battle. Ahmad's son, Ismail al-Azhari (1868-1947), became a judge of Islamic law and served as Mufti of the Sudan (1924-32). Ismail's grandson, another Ismail al-Azhari, became the first Prime Minister of the independent Sudan. Other members of the family, like Ibrahim al-Mufti, were also prominent in modern Sudanese politics. SEE: Ismailiya

AZHARI, ISMAIL, AL-, 1902-69.

The first Prime Minister of the independent Sudan. He was educated in Gordon College and the American University of Beirut. He served as a mathematics teacher in the Department of Education (1921-46) and was a major figure in the development of Sudanese nationalism that favored Nile valley unity. He was a founder and leader of the Graduates Congress, the Ashigga Party, and was the President of the NUP when it was formed in 1952. After the NUP victory in the 1953 elections, al-Azhari became the first Sudanese Prime Minister, a post he held when the Sudan was granted formal independence. His cabinet fell in 1956 after a split within the NUP. During the Abboud military rule, he was out of politics but active in opposition. After the 1964 Revolution he again led the NUP to political importance, usually in alliance with the Umma Party. He was elected as the permanent President of the Supreme Council, serving until the 1969 Revolution. He was a descendant of the 19th-Century religious leader, Ismail al-Wali and a grandson of a Mufti of the Sudan. SEE: Al-Azhari, Ashigga, Graduates Congress, NUP, Umma

AZMIYA.

A Muslim group established by Muhammad Madi Abu al-Aza'im (1870-1936). The founder was an Egyptian school teacher in the Sudan who was deported in 1915 because of his political views. He was influenced by Wahhabi teachings and advocated a

vigorous reform of Islam and opposition to the influence of the hereditary religious leaders. Membership in his organization reached a peak in the 1920s. SEE: Wahhabi

-B-

"B".

Between two proper names, b. stands for *ibn*, meaning "son of . . . "

B-GROUP.

This is the name given to the Nubian culture that emerged after the Egyptian conquest of lower Nubia around 2600 B.C. It is considered a time of local cultural decadence with some new elements, although scholars disagree on the degree of distinctiveness from A-Group culture. The B-Group period ends in the First Intermediate Period of Egyptian history, ca. 2160 B.C. SEE: A-group

BADI II, ABU DIQN.

Funj sultan of Sennar, ruling from 1645 until 1681. His reign marked the peak of the dynasty's power and prosperity. He defeated potential enemies in the White Nile and Nuba Mountain areas, built the royal palace and first major mosque in Sennar, and encouraged trade and religious scholarship. Using slaves from his conquests he created a corps of slave troops which later caused tensions with the old Funj aristocracy. SEE: Funj Sultanate, Nuba, Sennar, Slavery

BADRI, BABIKIR, d.1954.

Sudanese educationist and intellectual. As a young man he was a soldier in the Mahdist army. In the 20th Century he became a pioneer in modern education in a traditional context. He is called the "father of girls' education in the Sudan," establishing the first Sudanese girls' school in

1908, that today is the Ahfad University College for Women in Omdurman. He and his family were active in 20th-Century intellectual developments in the Sudan. SEE: Ahfad University College.

BAGGARA.

A large Sudanese ethnic group of Arab descent, principally found in Darfur and Kordofan. They are primarily a nomadic cattle-herding people. They gave active support to the Mahdist movement and the Khalifa Abdallahi was from the Ta'ishi branch of the Baggara. Other major Baggara subgroups are the Rizayqat, Homr, and Messiriya. SEE: Abdallahi, Cattle-herding Arabs, Juhayna

BAHAN CULTURE.

Khor Bahan is the site of the discovery of the earliest known evidence of Neolithic culture in Nubia, with a possible date of 3500 B.C.

BAKER "PASHA", SIR SAMUEL W., 1821-1893.

British adventurer and traveler. After many different ventures around the world, he came to the Sudan in 1861 to explore the upper Nile region. Beginning his exploration in Cairo he and his wife, Florence, travelled down river to Berber and along the Atbara river to Ethiopia. In 1863 they travelled up the White Nile to Gondokoro, seeking the source of the Nile, where they met the English explorers, John Speke and James Grant, who were also in search of the Nile source.

Venturing south of Gondokoro (already 1,409 miles south of Khartoum), they travelled to the great basin, which he named the Albert Nyanza, and on to Masindi, capital of the kingdom of Bunyoro. Returning to England via Khartoum and Suakin, he was knighted for his discoveries.

In 1869, the ruler of Egypt appointed him governor-general of the southern provinces of the Sudan. Baker traveled widely in the south trying to suppress

the slave trade, establish commercial entrepôts in central Africa, and force the local people to submit to governmental control. In 1873 he left the Sudan, and was replaced at his post by Charles Gordon. He wrote many books on his activities in the Sudan and elsewhere. SEE: Gordon, C., Juba, Khartoum

BAKHEIT, JA'AFAR MUHAMMAD ALI, d.1976.

Sudanese intellectual and political leader. He was active in political and ideological affairs after the 1969 Revolution. He was one of the drafters of the permanent constitution, editor of the official newspaper, *al-Sahafa*, and at various times, Minister of Local Government, and Assistant Secretary-General and Secretary General of the SSU.

BALLANA CULTURE.

Recent scholarship sometimes uses this name for the X-Group culture in Nubia of the period 300-600 A.D. SEE: Christianity in Nubia

BAN AL-NAQA.

see: Ya'qubab

BANAGGA.

A form of Ban al-Naqa. see: Ya'qubab

BAQQARA.

see: Baggara

BARING, EVELYN, 1st Earl of Cromer, 1841-1917.

British administrator and financier. After the British occupation of Egypt in 1882, he became the British agent and consul-general there and was the virtual ruler of the country until his retirement in 1907. He dominated the formulation of British policy regarding the Sudan during those years. He was the principal architect of the "Condominium" structure which governed the Sudan from 1899 until 1956. SEE: Condominium

AL-BASHIR, OMAR HASSAN.

See: Al-Beshir, Omar H.

BEHEIRY, MAMOUN, 1925-.

Sudanese banker and economist. He was educated at Oxford University and worked in the Ministry of Finance. He was governor of the Bank of Sudan (1960-64), Minister of Finance (1964), and first President of the African Development Bank (1965-1970). After the Addis Ababa Agreement of 1972 he was named chairman of the Relief and Resettlement Fund for the South and in 1975 became the Minister of Finance. SEE: Addis Ababa Agreement

BEIR CLUSTER.

The Beir and related culturo-linguistic groups are "typical" Nilotes. Since they live in a rather remote frontier region near the Ethiopian Sidamo people and the Sudanese town of Pibor, their language group became a distinct branch of Nilotic languages. Members of the Beir cluster mix pastoralism and agriculture as conditions permit. SEE: Dinka, Nuer, Language and Culture

BEJA.

The Beja and related groups are members of the northern branch of Cushitic languages which belong to the Afro-Asiatic family of languages. The generally egalitarian, pastoral Beja are probably derived from the Arabian peninsula, dating back to a very remote period in the past as they and their ancestors have occupied the region between the Red Sea and the Nile for as much as 4,000 years. The Blemmyes are considered as the ancestral group and relations between dynastic Egyptians, Kushites, and Nubians show repeated reference to trading or raiding of the Blemmyes.

After the the 7th Century, the Beja gradually converted to Islam and Arab social customs. However, they have also retained various pre-Islamic cultural practices. In the last few centuries the modern Beja subgroups began to emerge. In the Sudan these

groups include: the Ababda, on the coast; the Amara; the Bisharin, along the Nile near Atbara; the Beni Amer, next to Eritrea; and the Hadendowa. During the Mahdiya some were militarily active in the support of the Mahdist Ansar especially around Suakin, while other sections who followed the Khatmiya leadership in Kassala, were opposed to the Mahdiya. In most of the 20th Century the Beja people were peripheral to mainstream Sudanese politics with the exception of the Beja Congress, which sought to represent their interests in the period of parliamentary government. In the 1965 election the Beja Congress won ten seats and three seats in the 1969 elections. Electoral opposition was suspended by the Nimeri government after May 1969. SEE: Blemmyes; Christianity in Nubia; Kushites at Napata; Roman Influences in Sudan; Kassala; Suakin

BEJA CONGRESS.

A political organization representing regional interests of the Beja peoples in the eastern Sudan. It won ten seats in the 1965 parliamentary elections. The Congress remained in existence until the abolition of political parties in 1969, but had won only three seats in the 1968 elections. SEE: Beja

BERBER.

Before the 20th-Century importance of Atbara, Berber had been the leading trade town in the north. Its products were mainly based in animal and agricultural exchange and in the production of local handicrafts. During the time of the Funj Sultanates, Berber had a minor center for religious learning, especially with the Mirafab section of the Jaaliyin people who are the most numerous inhabitants. In 1820, the Turco-Egyptians passed through Berber and later came back to massacre local people in a "punitive action." In the 1860s and 1870s an elementary school,

post office, and telegraph station were constructed, but in 1884 Mahdist troops entered the town and destroyed it.

Since the 20th Century Berber's hopes for development have rested on small scale trade and increased agricultural production. Berber's population today could be estimated at about 21,000, but now-larger town of Atbara draws off some of Berber's potential development.

SEE: Atbara, Funj Sultanate, Jaaliyin

BERTI.

The Berti, Zaghawa, and Bideyat are Sudanese remnants of the Garamantes people who controlled trans-Saharan trade with North Africa, in this case along the Selima Trail to the Selima Oasis. These three groups have linguistic and cultural affinities through their common membership in the Kanuric language family. They are mainly found in western Darfur where they express their commitment to Islam in various syncretic ways. SEE: Darfur

AL-BESHIR, OMAR HASSAN.

Leader of the coup d'etat that overthrew the coalition government of Sadiq al-Mahdi on 30 June 1989. All political parties, except religious ones, were banned. The banishment excluded the National Islamic Front, widely believed to be a backer of the coup. While it was announced that a priority of the government was to end the civil war, within a year of the coup no direct peace talks with the SPLM/ SPLA were underway. The al-Beshir regime received international attention and criticism for its broad political repression, especially of professionals and intellectuals, including allegations of human rights violations.

BEY.

A civil and military title below Pasha in rank in the old Ottoman and Egyptian administrative systems. SEE: Pasha

BIDEYAT. see: Berti

BISHARIN.

According to tradition, this nomadic Beja-related people moved into part of their present area on the western slopes of the Red Sea hills in the 15th Century and moved into the Atbara River area under a great chief, Hamad Imran, around 1760. There are two major sections, the Umm Ali and the Umm Naji. They were not very active in the Mahdiya or 20th-Century national developments. SEE: Beja

BLACK FRONT.

A group reported to be working in the southern Sudan in 1948 among southern government staff. It advocated no interference by northerners in the south and demanded "the South for the Southerners."

BLEMMYES.

The Blemmyes are a very early, probably pastoral group who lived on the east bank of the Nile at least by the last years of the kingdom of Kush. When they expanded their area, they came into conflict with the Romans in Egypt. The Romans attempted to create a buffer state in Nobatia, but the Nobatae later fought beside the Blemmyes against the Romans. The Blemmyes did not convert readily to Christianity and were destroyed by wars with the Kingdom of Dongola in the 500s A.D. Some scholars trace the origins of the modern Beja people to the Blemmyes. SEE: Beja, Kush, Nobatia

BONGO.

see: Azande, Madi

BURCKHARDT, JOHN L. 1784-1817 (d. in Cairo).

Early 19th-Century Swiss traveller to Nubia, who explored this region on behalf of The African Association. (The Association was founded in England to explore the

interior of Africa.) Burckhardt began his adventures in 1810 as a student of Arabic and Islamic law in Aleppo, and travelled through Palestine and Arabia to Egypt. In 1813 he travelled the Nile to its reaches beyond Aswan, and the account of his journey was published posthumously as *Travels in Nubia* (1819). From there he travelled to the Muslim holy places under the assumed character of a religious pilgrim. He died in Cairo and was buried as a Muslim.

-C-

C-GROUP.

The local cultural group in lower Nubia from the 2100s B.C. until around 1520 B.C. The C-Group economy was centered around cattle-herding and gained in strength at times of Egyptian weakness. The C-Group emerged from, but was also distinct from, the earlier A-Group culture. The C-Group was also contemporary with, but distinct from the Kerma Culture. It gained a degree of political and cultural independence from Egypt during the Hyksos Period but was crushed by the revived Egyptian Empire of the New Kingdom. SEE: A-Group, Kerma

CAMEL-HERDING ARABS.

The camel-herding group of Juhayna Arabs of the Sudan include the Kababish, Hamar, Shayqiya, Shukriya, and Dubania. They range, in their respective territories and watering-places in the eastern Butana, in parts of the Bayuda steppe and in northern Darfur and Kordofan. Their ecological region represents the east-west frontier between desert and grasslands. In recent years their patterns of intra-territorial migration have been severely disrupted by increased desertification either causing loss in their stock or an adjustment or abandonment of their lifeway. In areas of water supply or

rivers, the camel-herders have placed additional pressure on sedentary agriculturalists. They all speak Arabic and follow the principles of Islam. SEE: Agriculture, Arabs

CATTLE-HERDING ARABS.

The cattle-herding group of Juhayna Arabs of the Sudan are more numerous than their camel-herding relatives to the north and east mainly because their pasturage is more productive and can sustain larger populations. At times of drought they are pressed from the north by the camel-herders and they themselves press upon the cattle-herding Nilotics in the southern provinces. Grazing territories have often been hotly contested and fiercely defended. The majority of the cattle-herders, living closer to the Nilotic south, are sometimes considered more "Africanized" Arabs although all are Arabic-speaking Muslims. Most are found in the central and southern portions of Darfur and Kordofan although there are sedentary relatives in the Nile valley. In central Kordofan, north of the Nuba Hills are the Bedeyria, Hawazma, Kawahla, and Messiria; further south are the Habbania, Rizeigat, and Ta'aisha. SEE: Agriculture, Arabs

CENTRAL SUDANIC PEOPLES.

A linguistic grouping of southern Sudanese peoples who speak languages of the Central Sudanic subfamily of the larger Nilo-Saharan family. They are scattered in the Bahr al-Ghazal and Equatoria regions and include the Njangulgule, Shatt, and Kreish.

CHEVRON OIL CONCESSION.

Commercial oil exploration by the Chevron yielded information that viable reserves exist in southern Sudan, near to Bentiu. Oil drilling began in the early 1980's, and oil production was expected to reach 50,000 barrels a day by 1986.

However, the renewal of civil war in the south caused Chevron to abandon its concession once its workers were killed, captured, or held hostage for a time by the SPLA. Though oil was discovered in the south, it was to be refined and exported in the north. That was one of the many simmering grievances of the Southerners which led to the renewed outbreak of hostilities between them and the Northerners in 1983.

CHRISTIANITY IN NUBIA.

A few Christian disciples may have reached Nubia from the 1st to 3rd Centuries A.D. just as this "secret religion" had found a few early Egyptian adherents. But it was not until after the acceptance of Christianity by Emperor Constantine in 312 A.D. that Christianity spread more widely in Nubia. Active missionizing activity took place in 324 A.D. in Nubia during the reign of Axumite King Ezana in Ethiopia. The destruction of Merowe by King Ezana during this period created a vacuum, making it possible for missionary activities to occur. Officially, it was not until 391 A.D. that Christianity became the state religion of Egypt. In the region between, in Nubia, the seeds of Christian states were sown between 350-550 A.D. with the formation of the kingdoms of Nobatia, Mukuria, and Alwa.

In 325 A.D. the Council of Nicaea met to "resolve" the issue about the "oneness" of a Monophysite Christ and give further momentum to the Christian missionary movement. Later, the Roman Papal view of Christ as a "single person with two natures" became prevalent, and the Egyptian Bishop was exiled. This early Christian schism served to isolate the Egyptian, Nubian, and other eastern Orthodox branches from the western (Roman) branches of the Christian Church. Despite this isolation, the Orthodox Church in Egypt and Nubia then made a more aggressive attempt to

spread the Christian message from Egypt to the Sudan, which can be dated to 452 A.D.

By 524 A.D. a political and religious alliance was established between Byzantium in Egypt and the Axumites in Ethiopia. When Emperor Justinian came to rule Byzantium in 527, this movement gained even greater force. During the period 543-569 A.D. the first Monophysite Christian kingdoms were organized in Nubia; in 543 A.D., Faras was established as the capital of Nobatia. Faras later received a visit from missionary Longinus in 569, when he went on to recognize Dongola as the capital of Mukuria. In 579 A.D., Longinus was likely associated with the conversion to Christianity of the Kingdom of Alwa, with its capital at Soba near modern Khartoum.

Meanwhile, in 640 A.D., Arab Muslims conquered Egypt and immediately moved across North Africa. Islam also spread quickly southward to Lower Nubia. By 641 A.D. the forces of Amr ibn al-As reached the plain just north of Dongola, but they failed to capture the Christian capital of Mukuria. North of this point, however, the Nubian populations were forced to pay a regular tribute in slaves and livestock and to promise no aggression against Egypt. Frustrated by this barrier, these earliest Egyptian Muslims tried again in 646 A.D. to penetrate Nubia, but without further success. At last, in 652 A.D. a famous *baqt* (treaty) was established between Nubia and Egypt under Abdallah ibn Sa'ad ibn Abi Sahr.

Although Christian Nubians were compelled to accept a tributary status, they were also guaranteed their autonomy conditioned upon the annual payment of 360 slaves and no aggression against Egypt. As there were active conflicts between Makuria and its northern neighbor of Nobatia, this seemed to be a very satisfactory outcome and, amazingly, the principles of this *baqt*

were to last more or less, for some six centuries. A similar *baqt* in 720 A.D. between the Egyptians and the Blemmyes did not fare nearly as well.

By 697-707 A.D. the conflict between the two Christian kingdoms was resolved with the merger of Nobatia and Mukuria under King Merkurius. It was probably at about this same time that the existence of a combination of Greek, Arabic, and Coptic languages signaled the end of Meroitic language and writing.

The ability to project their power did not always fall in favor of the Egyptians of this time. In the middle of the 8th Century, Cyriacus, King of Dongola, actually attacked the Umayyads and besieged their capital at Fustat (Cairo). Similarly, in 819-822 A.D. the Christian king of Dongola and the Beja both refused to pay *baqt* tribute and they mounted joint attacks on Upper Egypt. The degree of mutual respect may also be seen following the coronation in 835 A.D. of Mukuria King George I (816-920) who, in the following year traveled to Cairo and Baghdad, making him one of the first reigning monarchs of Nubia to venture so far since the XXVth Dynasty.

During the reign of Amr Ahmed ibn Tulun (868-884) in Egypt, the relations between the two states were so favorable that thousands of Nubians enlisted in the Tulunid army. No doubt some were converted to Islam at this time and even earlier, but still the two states coexisted separately. By the mid-10th Century some Muslims were reported as far south as Soba, the capital city of the Christian kingdom of Alwa. Perhaps it was a sensitivity to their presence that caused Nubian raids into Upper Egypt reported in 951, 956, and 962.

In 969 A.D. the Tulunid dynasty and its successors were replaced with the Fatimids (969-1171 A.D.) and relations became even poorer with attacks waged on Nubia by al-Umari. Ironically, up to 50,000 Nubians

served in Fatimid army. Coming to power at the same time, in 969 A.D., King George II of Dongola also is reported to have attacked Egypt.

Once the Fatimids were replaced by the Ayyubid Dynasty (1171-1250 A.D.), the Nubians were forced to withdraw to Upper Egypt and Lower Nubia. Playing upon the hope of a Christian alliance, the European Crusaders sought a tactical alliance with Nubian Christians in Upper Egypt. This Nubian-Crusader alliance against Ayyubids actually resulted in clashes in Cairo and Delta towns, and with subsequent counterattacks by Turanshah in Nubia. In 1204 various Nubian and Crusader leaders met in Constantinople, but were finally defeated in their plans to topple the Ayyubids.

Christian Nubia and Islamic Egypt had fought to a standoff with the Fatimids and Ayyubids, but a different fate was in store for them during Mamluke rule. Under the Bahri Mamlukes (1250-1382), especially during the reign of Sultan Al-Zahir Baybars (1260-1277), Nubians were again forced to pay *baqt* tribute. Documents from 1268 A.D. show such tribute reluctantly paid by Dongola King Dawud. Nevertheless, in 1275 A.D. King Dawud showed his opposition with raids organized against the Mamlukes in Aswan. The following year the Mamlukes organized a punitive attack which captured King Dawud and sacked Dongola. Its citizens were forced to convert to Islam. Resistance continued, and in 1289 A.D. still another major attack was waged upon Dongola by the Mamlukes. Even in the first decades of the 14th Century skirmishes continued, but by 1317 A.D. the first mosque was built at Dongola and Abdullah Barshambu was installed as the first Muslim King. *Baqt* payments to the Mamlukes were reestablished. With these events, the formal presence of Christianity in Nubia was at an end, although Christian symbols and small communities of believers lingered on in Nubia.

Nevertheless, Christianity in the Sudan still had almost two more centuries of life in the Kingdom of Alwa. Although its collapse occurred in 1504 A.D. during Burji Mamluke rule in Egypt to the north, Alwa was instead brought to an end by the rise of the Funj Sultanates further south at Sennar.

Although the Christian kingdoms had been defeated, isolated Christian communities in Nubia were still reported as appealing for support from Christian Ethiopia as late as 1520. Such was the case during the visit to Ethiopia of the Portuguese missionary Francisco Alvares. Another visitor, in 1522, was the Jewish traveler, David Reubeni, who visited both Soba and Sennar and later met with the Pope and Spanish king with a plan to resist the Ottomans who had only come to power in Egypt a few years before.

For much of the following two centuries, Christians in Ethiopia, backed by Portuguese seeking to avoid Arab control of the Eastern Mediterranean, managed to maintain a rather stable frontier between Funj and Ethiopia. A variety of religious missions took place during the 16th and 17th Centuries: in a 1541 mission to neighboring Ethiopia; in a 1647 visit to Sennar by the Portuguese priests, Giovanni d'Aguila and Antonio da Pescopagano; and in the 1699-1711 period which saw three papal missions to Ethiopia all of which passed through Dongola and Sennar on the way to Ethiopia. SEE: Dongola, Funj, Longinus, Mukuria, Nobatia, Nubia, Nubians

CIRCUMCISION (FEMALE CIRCUMCISION).

Circumcision (*tuhur*) is performed routinely on Sudanese Muslim males and females as a rite of passage in the pre-adolescent years. Male circumcision is celebrated, while the practice of female circumcision has been controversial and illegal since 1946.

Nonetheless, female circumcision is widespread in the Muslim areas,

but since its practice is found among non-Muslims and Christians in Egypt, Ethiopia, Somalia, Kenya, and other parts of Africa and its local designation, "pharaonic" circumcision, the suggestion that the practice is pre-Islamic seems quite sound.

Sudanese practice includes the most severe operation, infibulation, or "pharaonic" circumcision, as well as the modified forms of intermediate and *sunna* types of circumcision which may include partial or total clitoridectomy. The type which has been approved by the Islamic jurists is the modified, *sunna* form, which places official Islam with the traditional reformers of the practice. In recent years female circumcision has been actively opposed by Sudanese and western doctors and feminists who view the practice as hazardous to women both medically and psychologically. Their efforts to reduce or eliminate the practice have been largely unsuccessful given the continuing prevalence (placed at 95% in a sample of over 3,000 women studied in Khartoum). SEE: Women's Rights

COBBE.

This old trading town of Darfur is found on few maps as it has long since ceased to exist. However, while most of Darfur had little more than villages and hamlets, Cobbe was a town of about 6,000 inhabitants. Cobbe was situated at the southern end of the *Darb al-Arba'in* or "Forty-Days Road" which went from the Selima oasis in the desert west of Wadi Halfa to Cobbe. This was an ancient route between Darfur and the Egyptian Nile valley which was used for the export of gum arabic, slaves, and camels. Cobbe markets were held twice weekly and caravans as large as 2,000 camels and 1,000 slaves were known in the 17th and early 18th Centuries. The site of Cobbe was ringed with mountains which offered a natural defense and brought water into the wells of Cobbe. However, one of the reasons to move the functions of Cobbe to El

Fasher was because of a better water supply at El Fasher. Its population was heterogenous with Fellata migrants from the western Sahel, Fur, Kordofani Arabs, Egyptians, and Nubians. When El Fasher began to grow in the early 1700s Cobbe became superfluous to the region and it faded from existence. SEE: Darfur, El-Fasher

COMBONI, DANIELE, 1831-1881.

The founder of the Catholic Church in Sudan. An Italian missionary in the Roman Catholic Church, who first came to the Sudan in 1857 and worked under the auspices of the Central African Mission and the Mazza Institute. He proposed a program for missions to Africa utilizing an African priesthood. He gained support and recognition and from 1867 to 1872 he established two seminaries in Verona, Italy. In 1872 he was appointed Pro-Vicar Apostolic for central Africa and he returned to the Sudan where he established missions and schools. In 1873 he resided in Khartoum as the Head of the Mission of Central Africa, and by 1877 he was appointed as Bishop with a special authority granted him to free Sudanese slaves. After his death on 10 October 1881, the work of the "Verona Fathers" continued to be an important force in Sudanese missions and education. Comboni College in Khartoum is named in his honor. See: Zenab, Catarina

COMMUNIST PARTY OF THE SUDAN.

see: Sudan (Sudanese) Communist Party (SCP)

CONDOMINIUM.

The term usually used to describe the governmental structure of the Sudan from 1899 to 1956. It was defined in the Anglo-Egyptian Agreement of 1899, with some later modifications. Although it theoretically provided for some governing role for Egypt, in practice the structure insured full British

control over the Sudan. The Anglo-Egyptian Agreement of 1953 defined the steps leading to the end of the Condominium arrangement. SEE: Baring, Evelyn

CROMER.

see: Baring, Evelyn

-D-

D-GROUP.

The name given by early 20th-Century scholars to sites and remains in Nubia dating after 1500 B.C., in the period of Egyptian New Kingdom control of the region. This term is no longer in use among archaeologists.

DAFTARDAR.

A title for an official responsible for maintaining administrative and financial registers. In Turkish this refers to "an ink-pot carrier," but in Sudanese history "the Daftardar" often means Muhammad Khusraw. This particular title-holder was the brother-in-law of Isma'il Pasha, the son of Mohammad Ali. When Isma'il Pasha was assassinated at Shendi by Mek Nimr in 1822, the Daftardar went on a two-year "punitive campaign" in which thousands of Sudanese living from Shendi to Sennar were beaten and executed. SEE: Muhammad Khusraw

AL-DAHAB, 'ABD AL-RAHMAN SUWAR.

Major General and Defense Minister in the Nimieri regime who seized power on 6 April 1985 in the wake of massive popular demonstrations to overthrow the military dictatorship. On 3 April, a Khartoum demonstration estimated at between one and two million formed the immediate backdrop to the coup. General Suwar al-Dahab formed the Transitional Military Council (TMC) with a civilian Council of Ministers that prom-

ised to hold popular elections within a year. Contact with the SPLA was made two months after the new regime took power. One year later Suwar al-Dahab withdrew to the barracks and Sadiq al-Mahdi was elected Prime Minister.

DAJU.

The precise origins of the Daju people are unknown but they may date back even to Dynastic Egyptian times. Their position at the southern end of the 40-days road to the Selima Oasis is unquestionably ancient. Their language is unique and isolated as the Eastern branch of the Sudanic subfamily to which Nilotic and Nubian languages also belong. Before the arrival of Islam in Darfur, and perhaps as early as the 13th Century, they established economic and political dominance of trade in Darfur, but were subsequently replaced by Tungur and Fur (Keira) dynastic rule after the 14th Century. SEE: El Fasher, Nyala, Tungur

DAMER, ED.

In the early 18th Century Ed Damer had a population of 2-3,000 and had a degree of regional fame for being a center of Sufi learning, which attracted students from around the Sudan. Adjoining a religious school in Ed Damer is a cemetery with the graves of several of these early *fuqaha* (religious teachers). During the travels of Burckhardt in 1814, he reported Ed Damer as "neat, regular, and in good condition," and he noted that it had collections of books on law and theology. The "punitive" attacks of the Turco-Egyptian Daftardar in 1823 took a heavy toll of the Jaaliyin population of Ed Damer. In the 20th Century, however, the economy in livestock (especially sheep), grains, palm nuts, and cotton has given a measure of stability to this small town.

"Damer" cloth is said to derive its name from this town where it is produced. Ed Damer has also served

as provincial headquarters of Berber province. This helped its growth and probably added to the relative lack of development in the town of Berber. In 1955 Ed Damer's population was 5,600; in 1964 it reached 7,900; by 1990 it is estimated at over 25,000. Today, Ed Damer is something of a suburb of Atbara, lying only eight miles further north across the Atbara River bridge. It is a rapidly growing town in the area, but it does face out-migration to the Three Towns as well. SEE: Atbara, Berber, Jaaliyin

DANAGLA.

Arabized people with many Nubian elements from the region of Dongola. They have had long interaction with the Jaaliyin as both have migrated throughout the Sudan as merchants and traders (Jellaba) from at least the days of the Funj. SEE: Dongola, Funj, Jaaliyin, Jellaba, Nubians

DARFUR.

Darfur is the westernmost province of the Sudan and home of the Fur people. The Fur are Muslims who speak a language which is a separate branch of the Nilo-Saharan language family. Darfur is the region of the Keira and Tungur sultanates. See: Daju, El Fasher, Fur, Fur Sultanate, Keira, Tungur

DEMOCRATIC UNIONIST PARTY (DUP).

Formed in 1967 as the result of a merger of the PDP and the NUP. Ismail al-Azhari of the NUP was president and Ali Abd al-Rahman of the PDP was vice-president. The DUP represented the re-creation of the old alliance between al-Azhari and the Khatmiya that had broken up in 1956. The party came to an official end with the 1969 Revolution. SEE: Khatmiya, NUP, PDP

DENG, FRANCIS.

Sudanese scholar and diplomat. He studied law in Khartoum and at Yale University. He taught at New York University and was a member

of

the United Nations Human Rights Commission. He has served in important diplomatic posts as Ambassador to the United Nations and Ambassador to the United States and to Canada. He also served as the Minister of State for Foreign Affairs. He has written many significant anthropological, literary, and historical studies, receiving the African Studies Association Herskovits Prize for one of his books. His two novels, *Seed of Redemption*, and *Cry of the Owl*, are central to the debate about Afro-Arab relations in the Sudan.

DENG, SANTINO, 1922-.

Southern administrator and politician from the Dinka people. He was educated in Catholic mission schools and became a government agriculturalist. He resigned and was elected to parliament in 1953. He ran as an independent but joined the NUP and received a cabinet post in 1954. He then accepted a ministerial post in the Umma Party government of 1958. He remained as Minister of Animal Resources in the Abboud government and was the sole southerner in the military regime's government. After the 1964 Revolution he formed his own party, the Sudan Unity Party, which had limited influence. The SUP cooperated with northern policies and was opposed by other southern groups. SEE: NUP, Umma Party

DENG, WILLIAM.

Southern political leader. He started in the government administrative service and became an assistant district commissioner. He went into exile during the Abboud era and was one of the founders, in 1962, of the Sudan African National Union (SANU). After the 1964 Revolution he returned to the Sudan. In 1965 he claimed to lead the southern delegation at the Roundtable Conferences. He broke with the leaders of SANU in exile and was elected to Parliament in 1967, where he became chairman of the southern parliamentary group. He was assassinated

while traveling in the south in 1968; his death added to southern grievances against the north. SEE: SANU

DINKA.

The Dinka are the largest single southern Nilotic group. They are transhumant cattle-herders by tradition. They may represent 10% of the total population of the Sudan. They are mainly located throughout most of northern Bahr al Ghazal and the areas south and west of the White Nile. Situated at the frontier between Nilotic southerners and cattle-herding Arabs, the Dinka were much less isolated than other southern peoples. As a consequence, the Dinka have produced a number of notable leaders (*e.g.*, William Deng, Francis Deng, and Abel Alier) who have played "brokerage" roles between the two regions and ethnic groups. This region has become a zone of great tension and conflict during the period of the Sudanese civil war with atrocities reported on all sides. SEE: Nuer, Nilotic, Language and Culture

DIU, BUTH, 1917-1975.

Southern political leader of Nuer origin. He entered the government service in 1937, eventually becoming a magistrate. He served in the Legislative Assembly and on the Constitutional Commission in 1951. He was also the chairman of Zeraf Island Rural District Council. He was elected to parliament in 1953 and formed the Southern Party, which became the Liberal Party in 1954 with Diu as secretary general. He served in many cabinets and was elected to parliament again in the 1960s. After the 1969 Revolution created the Peoples Assembly in 1973 he was elected to that body. SEE: Constitutional Commission, Legislative Assembly, Liberal Party

DONGOLA.

It would be easy to confuse Old Dongola (on the east bank) with New Dongola on the west bank of the Nile. Old Dongola of the Christian

and Funj eras is

essentially an archaeological site at the center of ancient Nubia. On the east bank are the ruins of the Kawa temple of Taharka. To the north one finds the earlier archaeological site of Kerma.

(New) Dongola was founded in 1811 largely by refugee Mamelukes who fled the rule of Muhammad Ali in Egypt. Dongola's most famous figure is Muhammad Ahmed El Mahdi, son of a Dongolawi boat-builder and founder of the Mahdist movement in 1883. Before the advent of the Wadi Halfa-Abu Hamad railway, Dongola was a common stopover for Nile travelers, but after the construction of the railway, it became substantially isolated and its economy suffered as it does still today.

Dongola was on the path used by the Turco-Egyptians in 1820, by British General Wolseley in 1884 in his failed attempt to rescue General Charles Gordon, and it was occupied by Kitchener in 1896 on his military push up the Nile. After the British conquest, H.C. Jackson laid out (New) Dongola with a grid of streets, a central market, and an administrative quarters. At Independence in 1956 Dongola's population was 3,300; by 1965 it had grown to 5,300. Dongola remains a small town today. Its economy rests upon some light industry, the cultivation of date palms, livestock, and irrigated agriculture. Difficult transport is a limiting factor of future growth. SEE: Christianity in Nubia, Danagla, Kerma, Taharka, Turkiya, Twenty-Fifth Dynasty

DONGOLA, KINGDOM OF.

The Kingdom of Dongola was formed by the union of the earlier Christian states of Nobatia and Makuria around A.D. 650-700. It had a long history of relations with Islamic Egypt. After a successful defense in the 8th Century, the borders were quite stable until a successful Dongolan invasion of upper Egypt in the 10th Century. The Dongolans were gradually driven back until a final defeat at the

hands of the Muslims in 1323 brought an end to a Christian state in Nubia. SEE: Alwa, Christianity in Nubia, Makuria, Nobatia

DONGOLAWI (or DUNQULAWI).

A person from Dongola; plural, Danagla. SEE: Dongola.

DUEIM, ED.

Ed Dueim lies on the White Nile between Omdurman and Kosti where the railroad crosses the river. Indeed, the growth of Ed Dueim has been limited by its much more significant neighbors. Ed Dueim had been a small town before the British conquest in 1898. It functioned as a market town and as a sometimes crossing-place for pilgrims going to Mecca. After the Kosti bridge was built in 1910, the prices for land and housing fell in Ed Dueim. The tomb of a local "saint" is one of Ed Dueim's distinguishing features. At Independence its population was less than 13,000 and by 1964 the population had only grown to 16,400. However, by the 1983 census it had reached 39,000. SEE: Kosti

-E-

EFFENDI or AFFENDI.

A general term of address, often equal to "mister." It also is specifically used to mean an educated person or government official.

EL-.

The definite article in Arabic; it is the same as "al-".

EMIN PASHA (Eduard Schnitzer).

Provincial Governor of Equatoria Province in the 1880s during the last years of Turco-Egyptian rule. Emin Pasha first had a stalwart resistance to Mahdism, but finally converted to Islam; hence his two names. He was best known for his resistance to the forces of the Mahdi and slave trader

attacks on the Lado Enclave, which went on until he was finally "rescued" by the explorer Stanley. Emin Pasha traveled and reported extensively about the Sudan and Uganda in the 1870s and 1880s writing about his colleague Schweinfurth, and about such places as Gondokoro, Khartoum, Lado, and Rumbek. His accounts on the Amadi, Bari, Dinka, and Latuko peoples of Equatoria were popular 19th-Century reading. SEE: Juba, Khartoum, Schweinfurth

EQUATORIA.

Equatoria is the southernmost province of the Sudan. It has a mixed population of Nilotic, Beir, Bari, Azande, and other peoples. Isolated by the Sudd swamps to the north and vast forests to the south, Equatoria was one of the last places reached by European explorers seeking the sources of the White Nile. Its provincial capital, Juba, is the largest of southern towns and is central in southern politics, administration, and education. SEE: Samuel Baker, Juba, Slavery

-F-

FAJR, AL-.

A leading Sudanese intellectual magazine established in 1934. It brought together many different groups of educated Sudanese and provided a vehicle for the expression of their views. It became more overtly political after the death in 1936 of Arafat Muhammad Abdallah, who had helped to create the journal along with the Hashmab group. SEE: Hashmab

FAMINE.

The great Sahelian drought resulting in widespread famine during the mid-1980s affected the Sudan bringing about devastation of animals and crops, and causing the death or migration of hundreds of thousands of Sudanese. During this period migra-

tion to the cities, especially Khartoum, resulted in vast increases in squatter settlements and tremendous pressure on limited relief resources. Added to the natural, drought-related famine, was the increasingly war-induced famine in the southern Sudan that became a national and international political issue when both the Sudanese government and the Sudanese Peoples Liberation Army (SPLA) were charged with preventing food relief supplies from getting to the affected areas. Numerous international agencies have been involved in relief efforts, including the United Nations "Operation Lifeline Sudan," the International Red Cross, U.S./AID, and others to get assistance to the estimated 3.5 million people (approximately 1.5 million who have fled to Khartoum and another 2 million in the south) who have been displaced by the civil war. U.N. officials have described the relief effort as one of "Hiroshima proportion." SEE: Juba, Khartoum

FARID, NAGUA KEMAL.

Appointed the first woman justice in the Shari'a Division of the Sudan Judiciary, in 1971. Thereafter three other female justices were appointed during the 1970s to the Shari'a courts. This was a unique step in the Muslim world since some religious scholars believe that women should be precluded from holding this public office. Indeed, unlike the more numerous women who serve as Civil Court justices, Shari'a female judges have traditionally not conducted proceedings in public courts; instead, they have traditionally worked at various posts in the Judiciary.

FASHER, EL.

Further west of the loose sand (qoz) and thorny forests of northwestern Kordofan lies El Fasher, the provincial capital of northern Darfur. El Fasher came to replace Cobbe, to the northwest, in the

early 18th Century at the southern end of the "40-days Road." El Fasher is situated in a wide valley which provides its supply of water. It is about two days' camel ride to the east of Jebel Marra in generally open country which, in normal times, provides sufficient water for rain-fed agriculture. The town lies amidst the territory of the Asirra section of the Hawazma people, but the history of El Fasher is essentially a history of the Fur ruling class. In El Fasher one will also find Baggara from Kordofan and Zaghawa from Darfur.

The name, El Fasher, means "the courtyard in front of the royal palace" as is also the case of the contemporary town of Sennar. The town grew around the palaces of the successive sultans of Darfur. With the passage of time, the town itself became known as El Fasher.

The Fur hegemony of Cobbe and El Fasher probably emerged first in the 16th Century as a trade center with Egypt to the north, Sennar to the east, and other Sahelian kingdoms in Chad and Nigeria to the west. Islam entered the region in the 16th Century following the collapse of Christianity in the Nubia. By the early 17th Century the Islamic Keira dynasty was established. However, the present town is traced more directly to Sultan Abdel Rahman el Rashid (1787-1802) during the last decade of the 18th Century. That the Sultan of Darfur was the reigning power is attested by a letter he received from Napoleon during the brief French period in Egypt when Napoleon sought the Sultan's assistance in pursuing fleeing Mamelukes. The English traveler, W.G. Greene, also reported on life in El Fasher during the period from 1793 to 1796, and Nubian and Danagla people established their roots in El Fasher during this same period. It was a heyday of early trans-Sahelian commerce in cloth,

spices, salt, ivory, ebony, livestock, hardware, gum arabic, local handicrafts, and slaves.

Even the Turkish administration which devastated and transformed the central Nile valley, especially the destruction of the Funj state, had little effect in Darfur. El Fasher was not brought under Khartoum's administration until October 1874 when the Ja'ali slaver and merchant, Zubeir Rahma Mansur Pasha, defeated the Fur army, killed the Sultan, and occupied El Fasher. It was never very clear if Zubeir Pasha was serving the interests of the Turks or those of his own, but Darfur nominally became a Turkish province at this time. In any case, his control of El Fasher was tenuous at best and his first concern was to fortify the town. This was accomplished on a hill just west of the present town. Brick walls, three feet thick and 200 feet on a side were constructed with gun emplacements in towers on each corner. Inside this wall was a fifteen-foot deep moat some ten feet across and itself surrounded by a palisade of thorns. Troops were garrisoned inside and outside of these fortifications. It is difficult to determine whether these structures were a measure of Zubeir Pasha's security or insecurity.

Late in the Turkish administration of Darfur, Slatin Pasha was appointed as provincial governor, but this too came to an end in November 1884 when, after the fall of El Obeid, Slatin Pasha submitted to Mahdist rule and declared his conversion to Islam. Mahdist rule of the Sudan was somewhat more popular than Turkish rule, but the Fur and their Sultans had not lost their sense of history and independence. This was proven in February 1889 when Khalifa Abdullahi sent his troops to El Fasher to put down a revolt led by the soldiers of Abu Jummayza, who had seized the town.

At the conclusion of the Mahdiya, the British colonial practice of "indirect rule" was applied to Darfur. This

policy led to the revival of the Fur sultanate from 1898 to 1916. However, it was clear that there were two very different perspectives on who should really be ruling Darfur. Fur Sultan Ali Dinar saw this as the recovery of the independence of Darfur, while the British only perceived the Sultan as a local instrument of their colonial rule. In early 1916 British troops assembled in El Obeid and En Nahud to prepare to crush Ali Dinar's steadfast assertion of his sovereignty.

Ali Dinar did his best to prepare for the attack and even made "anti-aircraft towers" at his palace to get a clear shot at the light planes that the British employed in their assault. On 21 May 1916 Ali Dinar fled El Fasher to make his final stand elsewhere. The troops of Major Huddleston entered El Fasher a short time later. Huddleston noted that the Sultan's palace was a virtual "Alhambra" which put the Khalifa's house in Omdurman to shame. It was well decorated with ponds, gardens, storerooms, arcades, out-buildings, and flowering trellises. The well-ordered and disciplined clerical staff of Sultan Ali Dinar soon had the town functioning once again, but now under British authority. In World War II, the small airbase at El Fasher was important for American and British air supply missions to North Africa in the struggle against the Germans.

El Fasher then continued its steady growth as more shops, government buildings and a larger market appeared. As early as 1940 the population had reached a substantial 23,000. Poor roads to the east to En Nahud and to the west to El Geneina, have been a problem, but by April 1959 the railway from Khartoum had reached Nyala some 125 miles south of El Fasher. Although this has improved transport to El Fasher, it has certainly helped the town of Nyala grow even more. In fact, until the 1980s El Fasher was the largest town in all of Darfur, but this distinction is now

held by Nyala. At independence its population was about 28,100 and by 1969 it had reached 51,000. In 1983 its population was put at 84,533. These statistics reveal a steadily growing population, but not one as prodigious as the population increase experienced in the Three Towns or in the refugee-filled towns in the eastern Sudan or in Juba. SEE: Ali Dinar, Cobbe, Daju, Keira, El Obeid, En Nahud, Nyala, Sennar, Sulayman Solong

FASHODA.

A village in the southern Sudan on the White Nile. Fashoda was used as a Turco-Egyptian river post in an attempt to control the slave trade. In 1898 a French expedition led by J. B. Marchand occupied Fashoda, laying claim to the upper Nile for France. A major international crisis followed when Anglo-Egyptian forces under H. H. Kitchener forced a French withdrawal. Ultimately French claims were withdrawn and the area became part of the Anglo-Egyptian Sudan in 1899. The modern name of Fashoda is Kodok. SEE: Juba, Malakal

FATIMA BINT JABIR.

see: AWLAD JABIR.

FEDDAN.

A unit of land area equal to 1.038 acres.

FEDERAL PARTY.

A southern party formed by younger men dissatisfied with the Liberal Party in 1957-8. It was formed by Ezboni Mondiri and advocated a federal form of government. It ceased operation with the 1958 military coup. SEE: Liberal Party, Mondiri

FELLATA.

This is a generic term in the central Sudan for Muslims of West African origin. In West Africa it has the more specific meaning of belonging to Fulani, or

Fula (Atlantic Subfamily of Niger-Congo languages). Large numbers of Fellata came to the Sudan as agricultural workers in the Gezira or as Islamic pilgrims gradually working their way to Mecca. In either case they have formed a large population group which has rapidly become Islamized and is one of the Sudanese varieties of Arabic culture. Economic fortunes in the Gezira have also caused many Fellata to move to the Three Towns. In some contexts, the term "Fellata" can be considered derogatory as most occupy low status, low-paying agricultural jobs.

FIKI, FAQIH, FEKI, (pl: FUQAHA).

The Arabic term for the Muslim religious teacher. A *fiki* or a "faqih" was sometimes associated with unusual spiritual powers. Tombs of *fuqaha* considered to be "saints" are also considered to be endowed with supernatural powers. During the time of the Funj Sultanates, *fuqaha* were closely associated with the spread of Islam, and with giving legal and religious advice. SEE: Funj Sultanates, Tabaqat wad Dayfallah

FEMALE CIRCUMCISION.
(SEE CIRCUMCISION).

FILISTS.

The group associated with Shaykh Ahmad al-Sayyid al-Fil in the Graduates Club during the 1920s and 1930s. Sayyid Ali al-Mirghani supported the group, which was in favor of cooperation with Egyptian nationalism and was opposed to the Ansar-backed Shawquists. SEE: Mirghani, Shawquist

FOREIGN RELATIONS.

The Sudan, as Africa's largest nation in geographical size and as a nation that touches eight other African countries has important and complex foreign relations. Immediately after inde-

pendence the key foreign-policy issues focused on the nature of Sudan's relationship with Egypt, Britain and the United States. The Umma Party favored close relations with the latter two nations, while the National Unionist Party (NUP) looked toward closer union with Egypt. This tension, between polite distance and closer ties with Egypt, is a continuous theme in Sudanese foreign affairs.

After the 1969 coup d'etat by Nimieri, the 'Arab socialism' upon which it was based led to talk of a projected union among the Sudan, Egypt and Libya, but this was halted by the 1971 coup and counter-coup of the Nimieri regime. Thereafter a joint military pact with Egypt provided protection against future threats to the regime, a security arrangement that proved effective again in a 1976 coup attempt. Closer ties with Saudi Arabia were also in evidence during the 1970s. Most recently, the al-Beshir military regime, coming to power in 1989, has proposed a unity agreement with Libya. However, the history of Sudanese-Libyan relations has been very unstable given the changing governments in Khartoum and Libyan pressures in Chad and neighboring Darfur.

A special place in Sudanese foreign affairs is held by Ethiopia and Uganda due to the continuing political instability in Eritrea and in the southern Sudan. This has resulted in a more or less continuing flow of refugees across the borders in both directions. Ethiopia has hosted numerous peace conferences relating to the Sudanese civil wars, including the Addis Ababa Accords in 1972. In 1964-65 the Sudan gave some support to rebellion in Congo. The Sudan is well known for its liberal refugee policy which has made it host for refugees from wars in Uganda, Congo, Ethiopia, and Chad.

Sudanese relations with the former Soviet Union and Eastern Europe have shown extreme fluctuation.

Such relations ranged from hostility during the Abboud years, to critical support for the Nimieri regime from 1969 to 1971, and fierce hostility afterward. During times of democratic government, relations with the East have been cordial and balanced.

The Sudan is a member of both the Arab League and of the Organization of African Unity. It also participates in a wide variety of other international bodies and organizations.

FREE NEGROES ORGANIZATION.

see: Gaboush, Phillip Abbas

FRONT OF PROFESSIONAL ORGANIZATIONS.

An alliance of various groups formed in late 1964 to oppose the Abboud regime. It brought together student, faculty groups with labor unions, peasant representatives, and professional associations like the Sudan Bar Association. It played a significant role in the 1964 Revolution and was a major force in the transition government of 1964-5. It encouraged a broader role for women in politics and was closely aligned with the Communist Party. Popular support for the Front gradually declined as the older parties were reorganized and as public opinion became weary and suspicious of the Front's radical pronouncements. By the 1965 elections the Front had basically broken up into its component parts.

THE FUNJ SULTANATES OF SENNAR.

Following the collapse of the last Christian kingdom at Soba in 1504, a new locus of power in the Sudan was formed. At first the capital shifted from village to village, but by the mid-17th Century it became sited permanently at Sennar on the Blue Nile. The ethnic origin of the Funj people is still undetermined, but they were likely derived from Hamaj peoples along the Blue Nile in

association with Nubian *fuqaha*. The initial Unsab ruling lineage practiced matrilineal descent. This continued until the first decades of the 18th Century when it was replaced by Arabic recordkeeping and patrilineal descent. The traditional founder was Amara Dunqas (1504-1534), who was victorious at Soba. The line of direct descent from Amara was broken in 1718 when Funj nobility deposed Sultan Unsa III.

The Funj Sultanates represented a loose federation of local rulers from Sennar to Upper Nubia on the Blue Nile and on the Nile proper. Funj society was structured around a ruling sultan, his religious and political advisors, his bureaucracy of royal staff, soldiers and bodyguards, judges, land surveyors, and tax collectors. The society was built around agricultural and livestock production, a very substantial slave economy, and a variety of crafts. It was divided into social classes of royalty and their supporters, groups of nobility and provincial authorities, as well as commoners and slaves. An important federated group was the Abdallab at Gerri, north of Khartoum North. Funj political culture was mixed with a growing Islamic influence over pre-Islamic practices. Thus, the Funj era was a time of increasing Islamization of central Sudanese society.

The Funj were blocked from eastward spread by Christian Ethiopia, while it tolerated the presence of Christian communities stranded in the northern Sudan. To the south, Nilotic and Azande populations were pushing northward and thereby blocked further Funj expansion southward. To the west there was the Sultanate of Darfur. Limited in these ways, the Funj existed under the shadow of the Ottoman rule in Egypt which began in 1517 under Sultan Selim I who had defeated the Mamlukes.

The Funj sultans reached a peak of power under

Badi II Abu Diqn (1644-1681) and then faced growing loss of control over vassal princes. At the time of Badi II, Sennar boasted a palace five-stories tall, a wide plaza (fashir), and a huge city wall penetrated by nine guarded gates. Badi IV (1724-1762) faced many challenges to his rule such as the incursion of the Ethiopians in 1744-45 and the battles of Qihayf and Shamqata in 1747. Sultan Badi IV steadily lost control and was "rescued" from military defeats by Muhammad Abu Likaylik (1716-1774). Badi IV finally lost control of the state in 1761 when the powerful and experienced military regent, Abu Likaylik, became the effective ruler and kingmaker. From 1761 until 1821, his people, the Hamaj ("riff-raff") of Fazughli near the Ethiopian border ruled through puppet sultans. In 1772 James Bruce, a Scottish explorer, visited the central Sudan and Sennar and reported his observations of the Funj in a fascinating journal of the time.

The final years of the sultanate were filled with revolts and civil wars which opened the way for the Turco-Egyptian conquest. In 1785 Sultan Adlan II revolted against the followers of Abu Likaylik, but was put down. From 1803 to 1809, the rule of the Hamaj regents and their puppet sultans was steadily eroded. Thus by 1820, tempted by an easy victory, the Egyptian Ottomans under the rule of Mohammad Ali sent a military force up the Nile to conquer the Sudan and bring in booty of gold, livestock, and captives to turn into servants and soldiers for the Ottomans. From 1820 to 1822 the Turks fought their way to Sennar which easily capitulated and brought an end to the Funj rule at Sennar. Soon after the Turco-Egyptian administration was moved from Sennar to Khartoum. SEE: Abdallab, Alwa, Amara Dunqas, Badi II, Christianity in Nubia, El Fasher, Fiki, Likaylik, Hamaj, and the List of Funj Sultans in the Appendix

FUR.

The Fur and their ancestors have long occupied the territory at the southern end of the trans-Saharan trail from the Selima Oasis in Egypt. This strategic position gave them considerable influence at the eastern end of the Sahel and its east-west trade. Among the earliest inhabitants of Darfur were the Daju with whom the Fur share membership in the Eastern Sudanic language family. However, the Fur are distinguished in some respects and thus qualify as the solitary members of their unique language stock.

Although their history goes back to relations with dynastic history, the written record begins with their rule over the Daju in, perhaps, the 15th Century. Arabic probably reached them at about this time through contact with Arabized Nubians known as Tungur. SEE: Ali Dinar, Daju, El Fasher, Tungur, Nyala, Fur Sultanate

FUR SULTANATE (1650-1916).

Western Sudanese kingdom that was contemporaneous with the Funj, established by a powerful branch of the Fur, the Kunjara. Like the Funj, the Fur are a composite group, historically comprised from northern Nubians, southern "Negroes" and Arab-speaking groups from the north and west. The first great ruler was Suleiman Sulong (ca. 1640), who established the Fur Sultanate in a territory next to Jebel Marra. Under Suleiman's brother, Mussabba, Kordofan became a client state, but this later fell to the Funj in the early 19th Century.

The ruling Fur dynasties controlled territory almost to the confluence of the Niles, and west as far as the caravan trades deep into Chad. The basic economy of the state relied upon its strategic position along caravan routes that crossed the sultanate from Wadai and Bornu to the west, from southern Kordofan and Bahr al-Ghazal from whence came ivory and slaves and

gum arabic, ostrich feathers, and honey for trade to the east and to the north along the forty-days-road connecting al-Fasher to Egypt. Merchants brought back cloth, gold, silks and manufactured items. The Sultan's personal wealth derived from this trade, for which he levied a 10% tax.

The Fur Sultanate was committed to the spread of Islam throughout the territory under its rule, and by the end of the 18th Century, only southern Kordofan had not converted. The Sultanate promoted the construction of mosques and supported religious teachers who applied Shari'a personal law. The number of advanced students that Darfur sent to Al-Azhar University in Cairo was so great that they were housed in a special section of the university known as the Darfur cloister.

The Fur government was more centralized than that of the Funj, and the sultan exerted absolute authority. The first capital was at Tagra and later was established at Al-Fasher. A centralized bureaucracy developed to aid the Sultan with a Vizir, council of state, system of taxation, and regulation of foreign affairs. This system remained in effect until the conquest of Darfur by the Turco-Egyptian invasion after 1821. Later the Darfur state would rise against Khedival rule while Charles Gordon was governor-general of the Sudan, 1877-79. This pattern of resistance to foreign domination continued throughout the 19th Century and well into the 20th Century colonial period, during which the Sudan Government formally recognized Darfur as an independent Sultanate. The last Sultan of Darfur, 'Ali Dinar (1898-1916), capitulated to the British militarily after territorial conflicts erupted regarding regions under British, French, and Darfur control. SEE: Ali Dinar, El Fasher

"FUZZY-WUZZY."

A pejorative name for the Beja people of the eastern Sudan; the term

was popularized in the

writing of Rudyard Kipling. The Beja's fighting ability during the Mahdiya inspired Kipling, especially when they "broke the British square" at the Battle of Tamai in 1884. This term was also used in the British film "Four Feathers" which described the personal lives of four British soldiers fighting the battles in the eastern Sudan.

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GABOUSH, PHILLIP ABBAS.

Nuba politician and revolutionary. He was a leader in the General Union of Nubas and was elected to parliament in 1965. He advocated regional autonomy for non-Arabs in the northern Sudan and organized the secret Free Negroes Organization in 1967. He then created the United Front for the Liberation of the African Sudan in 1969 and planned a coup which was preempted by the 1969 Revolution. His concept of "Black Power" and non-Arab autonomy in the north received little public support and was ignored by southern activists. SEE: General Union of Nubas

GARANG, ENOCH MADENG DE.

Southern journalist and political leader. He was a theology student and Presbyterian church official. He became the director of the London-based Southern Sudan Association and edited its journal, *Grass Curtain*. He had ties with the South Sudan Liberation Movement and was a member of the southern delegation at the Addis Ababa talks. After the 1972 settlement he held a number of posts in the Southern Region High Executive Committee. SEE: South Sudan Liberation Movement, Southern Sudan Association

GARANG DE MABIOR, JOHN (1945-).

Founder, political and military leader of the Sudan Peoples Libera-

tion Movement (SPLM) and Sudan Peoples Liberation Army (SPLA), in 1983, when civil war broke out again after the failure of the Addis Ababa Accords. Garang is from the Bor branch of the Dinka people, the most numerous of southern Sudanese, and of the SPLM, which is projected as a national rather than regional movement. Educated in the southern Sudan and with BA and Ph.D. degrees in economics from U.S. universities, he has focused his academic research on the question of economic development of the south. He joined the Anya-Nya in 1970 which was later incorporated into the Sudanese armed forces after the Addis Ababa Agreement.

John Garang came to national Sudanese and international attention after the 1985 coup overthrew the Nimieri regime. Garang refused to negotiate with the Transitional Military Civilian (TMC) government, "until the army returns to its barracks." The SPLM program envisioned by John Garang is to go far beyond the secessionist Anya-Nya movement and create a national liberation movement envisioning economic development for all of the poorer regions of the Sudan. Another central issue to the SPLM has been to abolish the Islamic law and practices imposed by Nimieri and maintained by the governments of Sadiq al-Mahdi and Omar Hassan al-Beshir. The SPLM considers that the ethnic and religious diversity of the Sudan requires a secular national law.

By 1990, the SPLA was broadly successful on the military front in the south as government troops no longer control the rural areas of the south and they are confined to provincial capitals currently under siege. Efforts continue to expand the war to southern Darfur and Kordofan, but these have not been so successful on the political front. There are charges and countercharges by both sides regarding atrocities, human

rights violations, and interference with food relief shipments. Despite various attempts by Sudanese political groups, no serious peace talks are underway to negotiate an end to this continuation of hostilities in the Sudan. SEE: Addis Ababa Agreements, Anya-Nya, SPLA

GARANG, JOSEPH, d.1971.

Southern lawyer, intellectual, and political leader. He held an unusual position as a southern member of the Sudanese Communist Party (SCP) and was appointed to important cabinet posts during the early years of the Nimieri government, especially Minister for Southern Affairs (1969-1971). The Ministry published the *Nile Mirror* an English-language weekly concerned with national and southern issues. One of his publications, "The Dilemma of the Southern Intellectual" was broadly influential and debated.

Garang was central in the drafting of the 9 June 1969 Declaration of Regional Autonomy that gave rise to a model of a negotiated settlement of the Sudanese civil war which was finally achieved in Addis Ababa in 1972. He was hanged in Kober Prison in July 1971 for alleged complicity in the short-lived attempt to overthrow the Nimieri regime. SEE: Addis Ababa Agreements, SCP

GEDAREF.

Gedaref, or at least the region including some five villages was identifiable in the 1880s. Turkish reports in 1924 noted a famine and smallpox epidemic. Occasionally, Gedaref was used as a staging area for slave raids to the south, but essentially the town known today did not really emerge until after the British reoccupation. Gedaref had been garrisoned in 1884 with 200 men but it fell to the Mahdists in April of that year. Traditionally, Gedaref, like Kassala, was

populated by a mixture of Arab peoples such as the Shukriya and Dubaininya and also some Hadendowa or Beni Amer.

With Kassala brought under British control in 1897, a military column could venture to Gedaref in 1898 as part of the reconquest campaign. For more than the first decade Gedaref gradually recovered and in 1913 the British laid out a surveyed town plan with brick buildings, small shops, and a civil hospital to follow. A raised earthen road made it possible to reach Gedaref in the rainy season. The railway from Kassala to Sennar passed through Gedaref in 1928 and agricultural production could increase with this improved capacity for rail export. During the Second World War the Mechanized Crop Production Scheme was launched in the adjoining Ghadambaliya Plains. The former market town and military base found new economic life in crops of durra, other grains, and sesame. The regional productivity is based, in part, upon the wide shallow valley which operates as a catchment basin for rain-fed agriculture.

The population statistics for Gedaref are quite phenomenal if one considers its insignificance a century ago. Even by the time of Independence this was only a small town of 17,852, by 1964 its population jumped to 45,491 and in 1969 it lurched to 70,335 with rates of annual urban growth at 9 to 10%. Yet, more amazing growth was still ahead when Gedaref leapt to 119,000 in 1983 and to an estimated 220,000 in a 1985 study. This growth in the late 1980s is overwhelmingly attributed to the massive influx of refugees from the various wars and famines within Ethiopia and the southern Sudan.

SEE: Agriculture

GENEINA, EL.

El Geneina is a border town in Darfur at the western Sudanese frontier with Chad. The "gar-

den" from which its name is derived once represented the residence of the Sultan of Massalit who had been installed under the British policy of "Indirect Rule." Nominally the sultan still rules his territory which straddles both Chad and the Sudan.

Although there is no rail connection to Geneina there is a rough road to El Fasher which carries considerable traffic in goods and pilgrims. Because of the war in Chad, the population of El Geneina has grown far more than one might expect for the modest border town. At independence its population was 12,300 and by 1969 it had reached 27,800, but in the most recent census in 1983 it suddenly jumped to a substantial 55,996. SEE: Darfur, El Fasher

GENERAL UNION OF NUBAS.

An organization representing the interests of the Nuba people and southern Kordofan. It contested elections and won a few parliamentary seats in the 1960s, when it was led by Phillip Abbas Gaboush. SEE: Gaboush, Nuba

THE GEZIRA.

Literally this means "the island," but it refers to the land between the White and Blue Niles. At the north end of the Gezira are The Three Towns. On the Blue Nile the main towns are Wad Medani and Sennar and on the White Nile is Kosti. The Gezira is the agricultural heartland of the Sudan; in particular, the Gezira produces crops of cotton and sugar cane. While the Gezira has great potential, recent years have seen crop failures and waste, poor transport, agricultural labor shortages, and a general failure of Gezira to become the "breadbasket of the Arab World" as had been prophesized. The spiritual home of Mahdism, on Aba Island in the White Nile is also linked to the agricultural productivity of the Gezira region. SEE: Gezira Scheme

GEZIRA SCHEME.

A major agricultural project in the Gezira area. It was planned before World War I, but only went into full operation in the 1920s. It was originally a joint venture between a private company (the Sudan Plantations Syndicate), the Sudan Government, and the local farmers. Its cotton production became a mainstay of the Sudanese colonial economy. After independence the role of the private company was taken over by the government. The Gezira Scheme has been used as a model by other African governments impressed by its early success. SEE: Agriculture, Gezira, S.J. Hunt

GEZIRA TENANTS UNION.

This association was created in 1953 when the representative council for tenants in the Gezira Scheme was recognized as a trade union. The tenants had engaged in organized action in support of their interests previously. The Union was one of the largest and best organized economic interest groups in the Sudan. It became involved in national politics, usually in alliance with the more radical parties. Its president was al-Amin Muhammad al-Amin, a member of the Sudanese Communist Party. He was in the cabinet from time to time and led the Union to an important role in the 1964 Revolution. After the 1969 May Revolution, the organization of the Union was subordinated under the SSU, although the tenants remained active. SEE: Gezira Scheme, SCP, SSU

GHULAMALLAH IBN 'AYID.

see: Awlad Jabir

AL-GIZOULI, SHEIKH MOHAMMED.

Last Grand Qadi of the Shari'a courts in Sudan, serving from 1972-79. Thereafter, the Civil and Shari'a courts were unified into a single system with a single Chief Justice. Among his unique achievements was the appointment of four female justices to the Shari'a courts, and

a number of

important reforms in practice of Muslim marriage and divorce during his term. SEE: Islamic Law Reform

EL-GIZOULI, DAFALLA.

Civilian Prime Minister during the one year period of the Transitional Military Council, 1985-86, after the overthrow of the Nimieri government. During his tenure he emphasized that a negotiated solution to the civil war was the most critical issue facing the future of the Sudan.

GONDOKORO.

see: Juba

GORDON, CHARLES "Chinese", 1833-1885.

British soldier and adventurer of Scottish ancestry. After military service in China and elsewhere, he came to the Sudan as an administrator in the Turco-Egyptian regime, initially in 1873 as governor-general of Equatoria where his assignment to establish a trade bridge to the lacustrine kingdoms failed. He resigned the position of governor-general in 1876 without having put in place an effective local government. Later he served the Khedive of Egypt as governor-general of the Sudan (1877-79), again with serious problems, including a needed settlement with Ethiopia, a revolt in Darfur against Khedival rule, and the control of Bahr al-Ghazal which was in the hands of the son of the infamous slaver, Zubeir. Slavery was to end in the Sudan by 1889, according to the Khedival Slave Trade Convention with Britain, and Gordon was the sole responsible official for executing this policy.

Gordon left the Sudan briefly and then returned in 1884 with the task of completing the Egyptian evacuation of the country in the face of the Mahdist advances. An evangelical Christian, he was nevertheless an ecumenical worshipper in England and in the Sudan. The growing strength of the Mahdist forces represented a

profound religious as well as political challenge. With Khartoum surrounded by the end of 1884, English reinforcements from Egypt became critical to the survival of foreign interests in the Sudan and to Gordon himself.

Refusing surrender or mercy from the Mahdi, Gordon was killed on 26 January 1885 when the Mahdist forces captured Khartoum. The relief forces arrived just days later, and the death of Gordon set off a wave of popular protest against the Gladstone government in England, joined even by Queen Victoria herself. The dynamic personality and extensive military and political career of Gordon captured the imagination of the British public and he has been the subject of a large and often romanticized body of literature. A centenary commemoration of his death was held in January 1985 at St. Paul's Cathedral in London, attended by many who had served in the Sudan Political Service as well as participants from the Gordon Boy's School. SEE: Equatoria, Juba, Mahdiya, Slavery

GORDON COLLEGE OLD BOYS CLUB.

see: C. Gordon, Graduates Club

GORDON MEMORIAL COLLEGE.

A colonial educational institution in Khartoum which was established with the support of a large public subscription in Britain in memory of Charles Gordon. The school was opened in 1902 and was an important part of the educational system, being both a major training center for the government services and also the breeding ground for the class of educated Sudanese nationalists. The college program developed and it became the core of the University College of Khartoum which was created in 1951 and later became the University of Khartoum. SEE: C. Gordon

GRADUATES CLUB.

The "Old Boys" Club for Gordon Memorial College, formed in 1918. It provided a forum for discussion among the educated Sudanese and was a focus for early factional disputes, especially between the Filists. Its political functions passed to the Graduates Congress. SEE: Filists, Graduates Congress, Gordon Memorial College

GRADUATES CONGRESS.

The early nationalist organization in the Sudan. It was formed in 1938 by people from all the different groups among the educated classes in the Sudan. Early leaders included Ismail al-Azhari, Muhammad Ahmad Mahjub, and Ahmad Kheir. It sought independence but soon split into more militant nationalist groups supporting Nile valley unity with Egypt, and those supporting a separate, independent Sudan. The British rejection of a Congress memorandum asking for self-rule in 1942 hastened an open split between the two factions. By the end of World War II the Congress organization was under the control of the supporters of Nile valley unity. In the postwar era, the Congress was just one of many Sudanese political organizations. It became a part of the NUP in 1952 and the Congress was formally dissolved. SEE: Azhari, Mahjub, Kheir, NUP

GRASS CURTAIN.

see: Enoch Garang, Southern Sudan Association

GREEK INFLUENCES IN THE SUDAN (332-30 B.C.).

The classical Greek writer, Herodotus (ca. 485-ca.425 B.C.) was personally familiar with the Nile only as far as Aswan. But, based on reports of Psammetichos II who reached the 3rd cataract in 590 B.C., and of Cambyses who may have penetrated to the 4th cataract in 524 B.C., Herodotus was able to identify a "City of Ethiopians" at Merowe without actually having seen it.

Following the conquest of Egypt in 332 B.C. by Alexander, the reigning Kushitic Pharaoh became even more apprehensive about his own security. Kush had been violated repeatedly, especially by Psammetichos II, and no doubt the potential Ptolemaic Greek threat was ultimately a contributing factor in the decision by King Nastasen to move the Kushitic capital from Napata to Merowe deep in the Butana plains of the Sudan. Nastasen was the last to rule from more northerly Napata. Since Alexander soon sent expeditions into Lower Nubia, subsequent kings of Kush always ruled from Merowe further south and upstream of Napata.

Rather quickly, the Greek language and culture were introduced, at least to the Kushitic ruling classes. Perhaps this created an additional incentive to create an alphabetic Meroitic cursive writing, which evolved during this period. Greek cultural influences were expanded by 305 B.C. when Ptolemy I ruled from Alexandria and established the most famous library in antiquity. It was common both to Ptolemaic Greeks and their Meroitic contemporaries to have extremely high regard for the goddess Isis; indeed, both Nile powers worshiped her with great reverence. Other early Greek influences in the Sudan could be noted in art styles, such as the lovely bronze oil lamps which were popular then.

During the reign of Ptolemy II (284-247 B.C.) there were frequent raids in Nubia for captives, livestock, and elephants. Elephants were probably raised at Merowe and in the Butana center at Musawwarat es-Sufra for trade with the Greeks and Carthaginians. During the reign (218-200 B.C.) of King Arakakamani (Ergamenes), who was the first to be buried at the Meroitic Bejrawiya cemetery, it was reported that Arakakamani himself had studied the Greek language. During the time of Ptolemy IV (222-205 B.C.)

there were apparently good relations with Merowe, but the reign of Ptolemy V (205-180 B.C.) reported several suppressed rebellions in Upper Egypt. In 200 B.C., during the reign of Ptolemy V, the Greek geographer Erastosthese described Nubia; perhaps for purposes of military intelligence. Under Ptolemy Euergetes an expedition by Eudoxus was reported in 130 B.C. In about 50 B.C., the Greek, Diodorus showed his respect by terming Nubia "the home of Egyptians," and of civilization itself.

The 300 years of Greek occupation was brief by Egyptian standards, and deep in the Sudan, its lasting effect would be hard to measure. In any case, by 30 B.C., Greek influences withered in the Sudan following the death of Cleopatra in Egypt and her replacement with Roman rule. On the other hand, small, self-reliant communities of Christian Greek traders persisted throughout the Sudan down to the present. SEE: Khartoum, Kosti, Kushites at Napata, Kushites at Merowe, En Nahud, Roman Influences

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HAMAD, AHMAD AL-SAYYID.

Sudanese lawyer and political leader. He was secretary-general of the PDP and then the DUP (after 1967). He held many cabinet positions: Minister of Irrigation (1964-5), of Commerce (1967-8), and of Communications (1968). He was identified with Khatmiya political interests in the days of party politics. After the 1969 Revolution he was tried and convicted of corruption by the Peoples Court of the Revolutionary Government. SEE: Democratic Unionist Party, Peoples Democratic Party

HAMAD, HAMAD TAWFIQ, 1904-.

Sudanese businessman and political leader. He was educated in Gordon

College and joined the Finance Department in 1924. He later became the first Sudanese to hold the rank of Inspector of Accounts for the Department of Agriculture. He left government service in 1947 to pursue his business, farming, and political interests. He was one of the founders of the Graduates Congress and was secretary of the National Front Party until that party joined the NUP. He became a member of the NUP executive committee and was elected to Parliament in 1953. He resigned from the NUP in 1956 and helped to create the PDP of which he became director-general. He served as a cabinet minister both with the NUP and the PDP, acting as Minister of Finance (1954-6), of Communications (1956), and of Commerce and Industry (1956-8). After the Abboud regime came to power, Hamad became managing director and then chairman of the Agricultural Bank of the Sudan, continuing in that post in the 1960s. SEE: Graduates Congress, National Front Party, National Unionist Party, Peoples Democratic Party

HAMAD, KHIDR, 1910-.

Sudanese political leader. He was a graduate of Gordon Memorial College and worked in the Finance Department. He was a member of the Abu Ra'uf group of intellectuals in the 1930s. In 1946 he joined the Finance Department of the Arab League and then returned to enter politics. He was a member of the Ashigga and became secretary-general of the NUP in 1952. He was elected to Parliament (1953-8) and served in Ismail al-Azhari's cabinet. After the 1964 Revolution he was made a member of the Supreme Council and was reelected to Parliament in 1968. He was not active publically after the 1969 Revolution. SEE: Abu Ra'uf Group, Ashigga, National Unionist Party

HAMAD AL-MAJDHUB.

see: Majdhubiya

HAMADALLAH, FARUQ UTHMAN, d.1971.

Sudanese soldier and political leader. He had been prematurely retired before the 1969 Revolution and was restored to active rank by the Council of the Revolution, of which he was a member. He served in the key post of Minister of Interior until he was dismissed from his civil and military positions in November, 1970. He was one of the leaders of the attempted revolution in July, 1971, and was executed after that movement's failure. SEE: Nimieri

HAMAJ.

A pre-Arab, pre-Funj grouping in the Blue Nile region south of Sennar near the Ethiopian border. They are members of the Koman branch of Sudanic languages. They rose to politico-military importance in the Funj Sultanate during the 18th Century under the leadership of Muhammad Abu Likaylik. He and his clan became kingmakers after 1761, ruling through puppet kings while assuming the simple title of *wazir*, or secretary. The Hamaj were unable to prevent the disintegration of the sultanate in a series of civil wars. The last Hamaj "regent" was executed during the Turco-Egyptian conquest of 1821. SEE: The Funj Sultanates, Shilluk, Language and Culture, Muhammad Abu Likaylik

HAMZA, MIRGHANI, 1897-.

Sudanese engineer and political leader of Danagla origin. He was educated in Gordon Memorial College and entered the Public Works Department. He served in a wide variety of posts, eventually becoming the first Sudanese to gain the rank of Assistant Director of Works (1948-53). He was a founder of the Graduates Congress and served on the Advisory Council for the Northern Sudan. He was associated with Khatmiya political interests and refused the post of Minister of Works in the Legislative

Assembly. He was on the Constitutional Commission later. He helped to organize the NUP and served on its executive committee. He was in the cabinet of Ismail al-Azhari but broke with him and formed the Independent Republican Party which was dissolved when the Khatmiya-supported PDP was created in 1956. SEE: Advisory Council for the Northern Sudan, Al-Azhari, Graduates Congress, Independent Republican Party, Khatmiya, Legislative Assembly, NUP, PDP

HARKHUF.

An Egyptian governor in Aswan who made four trips for exploration and trade into Nubia and the Sudan around the 22nd Century B.C. Reports from his trips are important sources for very early Sudanese-Egyptian history.

HASHMAB GROUP.

A literary and nationalist discussion group in the 1920s and 1930s composed of younger graduates. In 1934 the group organized the publication of *al-Fajr*, a magazine emphasizing the intellectual rather than the more narrowly political aspects of nationalism. Muhammad Ahmad Mahjub was among the organizers of the group. SEE: Al-Fajr, M.A.Mahjub, Sudanese Literature

HINDI, ABD AL-RAHMAN, al-, d. 1964.

The son of Yusuf al-Hindi and his successor as leader of the Hindiya order. He had local influence in the Blue Nile area but was not as prominent as his father. As Sudan gained independence, he formed the short-lived National Party which soon merged with the NUP. SEE: Y. Al-Hindi, National Unionist Party

HINDI, HUSAYN SHARIF YUSUF, al-, ca.1925.

Sudanese religious leader and politician. He was a son of Yusuf al-Hindi who entered politics after the 1964 Revolution. He was a member of the NUP and held

many cabinet posts: Minister of Irrigation (1965-6), of Finance (1966 and 1967-8), of Local Government (1966-7). After the 1969 Revolution he was said to be a leading organizer of movements against the revolutionary regime. SEE: Y. Al-Hindi, NUP

HINDI, SHARIF YUSUF, Al-,

see: HINDI, YUSUF IBN MUHAMMAD AL-AMIN, Al-

HINDI, YUSUF IBN MUHAMMAD AL-AMIN, Al-, ca.1865-1942.

A religious leader whose followers form the Hindiya order, an offshoot of the Sammaniya. The family is recognized as being among the *ashraf* or descendants of the Prophet Muhammad. Yusuf fought on the side of the Mahdists as a young man but after the Anglo-Egyptian conquest he assisted the new regime. He gained numerous followers as a religious leader and had substantial informal political influence. He was a member of the Sudanese delegation that went to London in 1919 to congratulate the king on Britain's victory in World War I. His advice and support was sought in the early days of the Sudanese nationalist movement but he died before the days of formal party politics. His son and *khalifa*, was Abd al-Rahman al-Hindi. SEE: Sammaniya

HINDIYA,

see: HINDI, YUSUF IBN MUHAMMAD AL-AMIN, AL-.

HUNT, S.J. LEIGH.

An American entrepreneur and adventurer with experience in the Sudan. Among his Sudanese projects were the Zeidob Irrigation Scheme formed in Berber in 1904. The Zeidob Project involved some 11,418 acres of mechanized irrigation which were supposed to produce long-staple cotton for export. The Zeidob Scheme was later sold to the Sudan Plantations Syndicate, thus becoming a precur-

sor to the huge Gezira Scheme further south. SEE: Agriculture, Gezira Scheme.

Hunt had connections with the U.S. government and once brought President Teddy Roosevelt to the Sudan for a big-game hunting expedition. Hunt also encountered labor problems when he brought "a few hundred" Afro-Americans to the Sudan to pick cotton on the Zeidob Scheme. Apparently labor conditions were oppressive and these workers went on strike and demanded repatriation to the United States.

HUSAYN AL-KHALIFA MUHAMMAD SHARIF, 1888-1928.

A pioneer in Sudanese journalism. He was a grandson of the Mahdi and graduated from Gordon Memorial College (1912). He was editor of the important early Arabic newspapers, *al-Ra'i al-Sudan* (1917-9) and *al-Hadarat al-Sudan* (1920-8). His work set the style and tone for much of early Sudanese journalism. SEE: Al-Mahdi

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IBN.

Between two proper names or preceding a proper name, *ibn* means "son of . . . "

IBRAHIM, ABU AL-QASIM MUHAMMAD.

Sudanese soldier and political leader. He was a member of the original Council of the Revolution in 1969 and served in a wide range of cabinet and government positions. His cabinet posts included Minister of Local Government (1969-71), of Interior (1970-1), of Health (1971-4), of Agriculture (1974-6). He also served at times as Assistant Premier for Services and Local Government (1970-1) and in the SSU Political Bureau.

IBRAHIM AL-BULAD

see AWLAD JABIR.

IBRAHIM, FATMA AHMED.

Sudanese Communist party leader and Sudan's "pasionaria."

Originally a journalist, she was the editor and publisher of *Women's Voice* throughout the 1950s and 1960s. She was a founder and leader of the Sudanese Women's Union until its dissolution by Nimieri in 1971. She was one of the significant leaders of the October 1964 Revolution, and became a symbol of the new Sudanese woman as an activist in public political affairs. In 1965, as a Communist Party candidate, she was the first woman elected to parliament. Her husband, Ahmed Shafie el-Shiekh, a leading trade unionist, was implicated and executed by the Nimieri regime in 1971 after the abortive communist-backed coup. She remained for a time under house arrest, and participated in underground activities during the anticommunist years of Nimieri's military rule. During the waning years of the Nimieri government, she became, once again, one of the few visible faces of the Communist party, agitating, as she had frequently done, from a feminist perspective. During the popular revolution against Nimieri in the spring of 1985, her oratorical skills were again in demand, and after the restoration of democracy, she advocated representation of women in the provisional government.

SEE: SCP, Trade Unions

IDRIS IBN ARBAB, 1507-1650.

A religious teacher of great fame during the Funj era who, according to tradition, lived 147 lunar years. He was respected and consulted by the Funj nobility and served as a mediator in major political disputes. He was a leader of the Qadiriya *tariqa* and his tomb at Eilafun became an important religious center. SEE: Fiki, Funj Sultanates.

IDRISIYA.

The *tariqa* led by the descendants of Ahmad ibn Idris. At first his sons were associated with his prominent students' *туруq*, especially the Sanusiya and the Rashidiya. Then Abd al-Muta'al ibn Ahmad (1790-1878) came to the Sudan and established the influence of the family and order in the Dongola area. Members of the family settled in upper Egypt and in the Asir in the Arabian Peninsula. There Muhammad ibn Ali (1876-1923) created an independent state during World War I and was finally absorbed into Saudi Arabia in 1930. The branches of the family maintained close contacts but in the Sudan, as elsewhere, it had a declining influence. It often clashed with the Mirghani family. SEE: Idris Ibn Arbab, Mirghani, Rashidiya, Sanusiya, Tariqa

IMAM.

A Muslim politico-religious leader, especially a leader in prayer. In the Sudan, the leader of the Ansar organization in the 20th Century was called "the Imam." SEE: Ansar

INDEPENDENCE FRONT.

A coalition of parties favoring an independent Sudan formed in 1945, primarily for purposes of political discussions in Cairo. The parties involved were the Umma, Republican Party, the Nationalist Party, and the Liberal Party.

INDEPENDENT REPUBLICAN PARTY.

A party formed in 1954 by three leaders of the NUP who were pro-Khatmiya: Mirghani Hamza, Khalafalla Khalid, and Ahmad Geili. The first two had been ministers in Ismail al-Azhari's cabinet but had been dismissed late in 1954. With the support of Ali al-Mirghani, the three formed the Independent Republican Party, advocating an independent Sudanese republic which would cooperate with Egypt. The party was dissolved when the Khatmiya-supported PDP was created in 1956.

SEE: I. Al-Azhari, M. Hamza, K. Khalid, Al-Mirghani, NUP, PDP.

IRTET.

An independent Nubian kingdom in the 3d millennium B.C. see: Setu, Yam.

ISLAM, EARLY HISTORY.

Islam spread rapidly across North Africa during the first century after its introduction in the Arabian Peninsula. It later spread to the West African sahel with major Muslim kingdoms established by the 10th Century A.D. By contrast, the major penetration of Islam into the Sudan does not occur until the 14th Century A.D. (9th Century A.H.).

Islam also spread very quickly from North Africa into Iberia and southern Europe, which was conquered and Islamized in the 7th and 8th Centuries A.D., but it was effectively blocked by the presence of the Christianized kingdoms of Nubia. The spread of Islam up the Nile occurred over two centuries, both by invasion and assimilation of Muslim merchants and teachers who settled and married among the Nubians. The fall of Dongola, Mukkurra, and Nobatia as Nubian Christian kingdoms in the 14th Century A.D., permitted the Islamic religion to penetrate to the interior of the Sudan. Although by this time, West African Muslims sometimes crossed the Sudanese Sahel on their pilgrimages to Mecca. After the 8th Century A.D., the broad region of Islamized, Sahelian Africa, was known as *Bilad al-Sudan*.

After the fall of Dongola in about 1320 A.D. the spread of Islam and the Arabic language still took almost two centuries just to consolidate its position in the central Sudan at the fall of Alwa in 1504 and the establishment of the Funj Sultanates at Sennar and the Sultanate of Darfur at El Fasher. The southern regions of the Sudan were generally beyond the influence of Islam at these times except as a source of slaves.

The Funj kingdom at Sennar in the Gezira became the first Muslim state in the Sudan, and it exerted its influence from the 16th to the 19th Centuries. The Funj attracted and encouraged holy men from the Arabian Peninsula, Sudanese Nubians, and some Egyptians to introduce Islamic theology, Maliki jurisprudence, and Islamic religious practices to the central Sudan. SEE: Alwa, Christianity in Nubia, Darfur, El-Fasher, Funj Sultanates, Slavery, and other entries on Islam

ISLAM, FOLK.

For Islam, orthodoxy is limited to the immutable sources of the religion, the Qur'an, Hadith, and Sunna. Folk Islam is often juxtaposed to the more established, state-supported religion that may be termed official Islam. It is more associated with grassroots, popular Sufi Brotherhoods (*tariqa*, pl. *turuq*) that predate the official expressions of Islam that came with various states that have governed the Sudan, from the Ottomans to the colonial and post-independence states.

The Sufi orders that have most influenced the Sudan have been the Khatmiya, Mirghaniya, Shazhiliya, Tijaniya, and Qadiriya *turuq*, with the initial two having a distinct religio-political history in the modern Sudan especially associated with the Democratic Unionist Party. These religious orders combined with local saint worship to exercise a profound influence in the initial spread of Islam and the rooting of an Islamic-Sudanese lifestyle among the broad masses of northern Sudanese people. The orders tend to be highly localized, and generally are not subject to any central religious or political authority. As a result, a certain tension between popular-folk, and orthodox-state Islam has often existed.

The veneration of local saints and the performance of a *zhikr*, a ritual commemorating the revered local

sheikh or *faqih*, are the focal points of Sufi worship, while strict adherence to official, state Islam, such as the Shari'a courts, may not be observed. A popular *zhikr* of the Qadiriya order is performed each Friday on the outskirts of Omdurman, known as the *Rax ad-Darawish* (Dervish Dance). The dance and adjoining tomb are visited regularly by a diverse group of people seeking the blessings (*baraka*) from the ritual, and by increasing numbers of tourists because of its proximity to Khartoum. SEE: Khatmiya, Mirghaniya, Shazhiliya, Tijaniya, and Qadiriya

ISLAM, REFORM LAW.

The development of Islamic law in the Sudan in the 20th Century has included a number of significant reforms, instituted through the mechanism of the Judicial Circulars issued from the Office of the Grand Qadi, in the following areas of family law:

(1) *Divorce*. The right to judicial divorce for the woman is extended because of impotence, harm, or abuse (*talaq al-darar*) suffered by the woman, this right being derived from Maliki judicial interpretations. Instituted in 1917, this is among the first such legal innovations in the Muslim world. Restrictions limiting the husband's unilateral right to divorce, the triple pronouncement or "talaq talata," were instituted in 1935. Judicial grounds for divorce initiated by women extended to include desertion, and mental as well as physical harm or abuse (1973).

(2) *Consent in Marriage*. In 1960 the right of refusal of marriage was extended to the bride, and legal proofs were established to ensure her consent in marriage. Using Hanafi interpretations, this restricted the absolute role of the marriage guardian (*al-wali*), usually the father, to negotiate a marriage contract for a woman.

(3) *Inheritance law*. Changes in the law of inheritance

were instituted whereby the spouse, either husband or wife, is entitled to the entirety of the estate if there are no other legal heirs. This particular reform (1925) placed the surviving spouse on a par with the other Islamic heirs, and is a modification of classical Muslim inheritance law. Other reforms (1939) equalized the shares of full and half brothers and sisters, and the grandfather (who formerly could take a share greater than the full brothers) was placed on a par with these heirs (1943). Each of these moves served to strengthen the nuclear family over the traditional strength of the patrilineal males (*al-'asabah*).

(4) *Elimination of the practice of bayt al-ta'a*. This is the practice whereby wives, who had fled the houses of their husbands due to abuse were forcibly returned by the police to their husbands. This reform, in addition to increases in amounts and better enforcement of support payments to divorced wives (*al-nafaqa*) was part of Nimieri's early progressive attitude toward women and the general improvement of their status.

Many of these reforms antedated comparable developments in other Muslim regions by several decades. A reformist group unique to the Sudan, the Republican Brotherhood, has focused much of its theory and practice to the reforms of the Shari'a law, especially as it relates to the rights of women and religious minorities in a Muslim state.

ISLAM, RESURGENCE.

The political struggle to Islamize basic institutions of law and government in the Sudan is a major theme in modern Sudanese history; it is one that is profoundly tied to the colonial experience, and it is one of the most deeply divisive issues in the continuing quest for national unity. The terms "resurgent Islam" and "Islamic fundamentalism" have come to characterize Muslim movements after the Iranian Islamic Revolution in 1979. For the Sudan, the con-

temporary expression of Islamic revival is closely associated with the declining years of the Nimieri regime (1977-85), and the formation of the National Islamic Front after the toppling of the military dictatorship. However, the Muslim Brotherhood, with historical roots in the Sudan traceable to the 1940s and 1950s, set the modern political agenda for the restructuring of state and society on the basis of Islam.

English colonial rule sought to secularize Sudanese society in the immediate aftermath of the crushing of the Mahdist Islamic state. Basic Islamic institutions were tightly regulated by the colonial government. On independence, in 1956, one of the models for the new nation that was advanced was that of an Islamic Parliamentary Republic, chiefly backed by the Umma and Khatmiya groups. A military coup in 1958, led by General Ismail Azhari, ended this political dialogue, and with civil war then in the south over the political exclusion of southerners, the new government sought to "resolve" the conflict through Islamization and Arabization of the south.

The call for Islamization of state and society continued on the political agenda as a background issue through the popular revolution of 1964, and interim governments until the 1969 coup d'etat led by Jaafar Mohammed Nimieri. For nearly a decade, Nimieri pursued an essentially secular course, with the major successful, negotiated end to the civil war in the south in 1972. However, as a myriad different problems beset his regime, by the late 1970s, Nimieri was increasingly turning to Islam and Islamic forces to solve his political problems. Islamic banking and financial institutions were promoted by Nimieri and grew rapidly and dramatically to about 40% of all capital investments by the early 1980s. Legislation introducing *zakat* and a total ban on alcohol were introduced, and when other, more comprehensive measures,

failed in the "People's Assembly" and Nimeri needed Muslim Brotherhood support, he introduced the all-encompassing "September Laws" in 1983, proclaiming Islamic law as state law for the Sudan.

The most serious consequence of this was the resurrection of the civil war in the south, whereby the main political grievance cited was the institution of the Shari'a as state law, and the *sine qua non* for the initiation of peace negotiations was the removal of Islamic law. At this writing, several attempts to start peace talks have failed, and the new military regime of Major Gen. al-Beshir has not committed itself to any modification of the existing Islamic order. Broad consensus among scholars of the Sudan holds that recognition of cultural and religious diversity is the key to successful nation-building, and the process of progressive Islamization that the Sudan has witnessed in the past decade has not been a positive step toward national unity.

ISLAMIC CHARTER FRONT,

see: Muslim Brotherhood, National Islamic Front

ISLAMIC LAW, SHARI'A.

With the first Sudanese Muslim state, the Funj, came the first Islamic jurists to the capital city of Sennar in the 16th Century. These scholars of the religion and the law introduced the Maliki school of jurisprudence, which shaped Muslim practice in the Sudan. During the Turkiya, the Ottoman state introduced its official Hanafi school of law, and the interpretations of law from these two schools have exerted a continuing influence to the present time.

Under the revivalist Mahdiya, the Shari'a was the sole law in effect, basing its decisions upon the strictest interpretation of the Qur'an and Sunna. With the

reconquest and establishment of British rule, English civil law and a new Penal code (derived from that developed originally for India) were introduced, displacing Islamic law in all matters except family and personal status affairs of Muslims. An autonomous division of the Judiciary for the Shari'a was established alongside the western-derived Civil and Criminal Division. Nonetheless, a distinctive development of the Shari'a took place during this period. Especially noteworthy were innovations in the law of divorce and changes in the law of inheritance.

During the post-independence years, until Jaafar Nimieri seized power in 1969, the previous administration of the Shari'a in the Sudan remained intact. During the years 1977 to 1983, Nimieri pursued a consistent course of Islamization of government and law. First, legislation introducing the Islamic "taxes", *zakat*, as a state levy, and later legislation banning alcohol in every form of sale or use were passed in the "People's Assembly" of Nimieri's party, the Sudan Socialist Union. In 1983 Nimieri introduced the "September Laws" that, in a stroke, made the Shari'a state law. After this, until Nimieri's overthrow in 1985, some of the harshest applications of Islamic law yet to be observed in the Muslim world took place. Reportedly over 200 persons had limbs amputated for theft and countless others were sentenced to public flogging for alcohol-related offenses by the newly-created "Courts of Prompt Justice". The abuses were such that they helped to create the context for popular opposition to the regime that culminated in its overthrow in March of 1985.

In the south, the civil war, that had been peaceably negotiated to a close in 1972, was reignited in 1983, primarily because of the significance of the September Laws, and the removal of the Shari'a as the national law remains the central negotiating point between the

central government and the southern opposition, the SPLM. These events have politicized the Shari'a more than has been the case in the history of the modern Sudan, and placed the Sudan in the most recent of its several constitutional crises. The matter of the place and the proper role of Islamic law within the nation-state is a key issue in the reconstruction of the Sudan after the negotiated end to the civil war.

ISMAIL AL-WALI, 1793-1863.

A religious leader in Kordofan and the founder of the *Ismailiya tariqa*. He was a descendant of a religious teacher in Funj times, Bishara al-Gharbawi, and his father was a merchant who had settled in Kordofan. Ismail was a student of Muhammad Uthman al-Mirghani, founder of the Khatmiya but he attained sufficient prestige to be enabled to establish his own religious brotherhood. Ismail's descendants were active in both religious and political developments in the modern Sudan and include Ismail al-Azhari. SEE: Al-Azhari, Ismailiya, Khatmiya

ISMAIL KAMIL PASHA, 1795-1822.

The third son of Muhammad Ali, the Ottoman governor of Egypt. He commanded the Turco-Egyptian armies that conquered the Sudan in 1820-2. He was killed by Mek Nimr, a Shayqiya leader in the town of Shendi. Mek Nimr had invited him to a party at his house and later surrounded and set fire to the building. His assassination was followed by a widespread massacre of Sudanese people residing south of the 6th cataract and along the Blue and White Niles. This brutal repression characterized the unwelcome relations between Sudanese and Turkish colonialists which finally provided one of the reasons for the rise of Mahdism in 1883 which overthrew General Charles Gordon, the last representative of Turkish administration. SEE: Mek Nimr, Muhammad Ali

ISMA'IL, KHEDIVE (1863-79).

During his reign large areas in the south and west of the Sudan were added to Turco-Egyptian holdings, and his armies moved as far east as Harar. The Khedive attained renown by his incorporation of large numbers of European administrators and commercial agents, thus providing a major stimulus to westernization of institutions in Egypt and the Sudan. This resulted in growing economic and political domination of the Europeans in Ottoman Egypt and Sudan, and growing resentment toward Isma'il, who was deposed in 1879.

ISMAILIYA TARIQA.

A *tariqa* established by Ismail al-Wali in the 19th Century. In origin it is related to the Khatmiya but it is an independent brotherhood. The leadership of the order passed to a son of Ismail, Muhammad al-Makki (d. 1906), who became an active supporter of the Mahdist movement. Another son, Ahmad al-Azhari opposed Mahdism, as did his descendants. After 1906 there was some tension among the family leaders over the leadership of the order. However, the order continued to be active, with most of its followers concentrated in Kordofan.

SEE: A. Al-Azhari, Khatmiya, Tariqa, I. Al-Wali

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JAALIYIN.

The Jaaliyin claim descent from the followers of the Prophet Muhammad in Arabia. They include various people inhabiting the region between southern Nubia and the Gezira. Generally their core area is in the Nile valley between the 4th and 6th cataracts where they live mostly as settled, cattle, and camel-owning agriculturalists. Despite the proclamation of an Arab pedigree, the Jaaliyin may also be considered as a southern group of Arabized Nubians. The mix-

ture of Jaaliyin and Danagla in particular has created a category of people who are known as "Jellaba" who became widespread merchants in the Nile valley and led commercial and slave trading ventures throughout the country, especially to the west and south.

During the time of the Funj, the local *sheikh* or *mek* of the various Jaaliyin territories had considerable power and authority. The capital at Shendi was a well-known case in the early 19th Century with Mek Nimr's resistance to Turkish rule. Shendi and other Ja'ali towns were also known as regional centers of theological and legal teaching; the tombs of some of the more significant teachers sometimes became places of "saintly" worship. Initially the Jaaliyin had offered broad support to the Mahdist movement in the 19th Century as they perceived economic advantages in lifting Turkish control. Under Khalifa Abdullahi, the Jaaliyin became disillusioned. In the 20th Century, especially after independence, people of Ja'ali origin are frequently found at the centers of commerce and politics. SEE: Ed Damer, Danagla, Fiki, Juhayna, Shendi

JABIR, SONS OF,
see: AWLAD JABIR

JADEN, AGGREY.

Southern political leader. He went into exile during the Abboud era and was a founder of SANU. He was a SANU spokesman at the Roundtable in Khartoum in 1965 but then returned to exile where he was active in the Sudan African Liberation Front, then the ALF, and then the Southern Sudan Provisional Government. SEE: ALF, SANU, Southern Sudan Provisional Government, Sudan African Liberation Front

JELLABA. Small scale merchants and traders operating throughout the Sudan. Primarily the term applies to

Arab merchants from the riverain groups like the Jaaliyin and Danagla who operated in non-Arab areas in the western and southern parts of the Sudan. SEE: Danagla, Jaaliyin

JONGLEI CANAL.

A major development and irrigation scheme along the White Nile, Bahr al-Zeraf, and Sobat Rivers. Construction began in the late 1970s, although it had been proposed as early as 1948. The main goals are to keep some 15 milliard cubic meters of water from being lost through evaporation in the swamp or *sudd* regions, as well as establish flood control, improve river navigation, and develop an extensive agricultural scheme. The conserved water was to be shared by Egypt and the Sudan. Questions were raised about climatological change and decreased rainfall to neighboring countries. However, construction by the French *Companie Construction Internationale* came to a halt in 1984, after renewed civil war in the south jeopardized the security of foreign and local workers. SEE: Agriculture, Malakal, Sudd

JUBA.

Juba lies about 100 miles north of Nimule at the Sudanese-Ugandan border. The history of Juba must essentially be a history of the river towns of Equatoria Province; each respective rise and fall is related to the other. In the case of Juba one must also turn to the four surrounding towns of Gondokoro, Lado, Rejaf, and Mongalla as they all took their turns as provincial capitals of the south. In a sense a portion of Juba's history took place in each place as the administration of Equatoria shuffled its headquarters from place to place. Equatoria has long been isolated from the north by great distance, lack of railway transportation, very poor roads, irregular steamers, and the vast Sudd swamps. Indeed the exact source of the White Nile was not known to Europeans until the 19th Century. If

anything, Juba and its people were closer to East Africa than to Khartoum, and the north had only been interested in slaves and ivory for many centuries. The history of Juba can be divided into several phases, as described below:

The Gondokoro Phase (1839-1874). This phase began with the penetration of the southern Sudan by the Turks led by Salim in 1839, which was followed by the expeditionary force of Ahmed Abu Adhan in early 1841. Gondokoro, which is located almost opposite to modern day Juba, was at the base of a rapids where a trading post was established. In the 1850s various missionary groups were sent to Gondokoro to preach and teach, but most fell victim to a variety of diseases and the lack of regular supplies. If this were not enough, the Bari people of the area were most distrustful of the European presence and therefore a climate of steady insecurity prevailed. The effort made by Knoblecher, the Slovenian linguist, missionary, and scientist, was one of the most stalwart with his construction of brick buildings, a chapel, houses, and a walled defense against Bari attacks. The Bari, who were slave-raiders themselves, were anxious about losing any control of the slave trade and of river commerce. A few hundred armed Arabs trading for slaves and ivory camped near Gondokoro in the 1850s and 1860s, but many of their early efforts failed due to lack of supplies, disease, and various rivalries.

This anarchistic situation was finally perceived in Khartoum and Pasha Muhammad Said (1854-1863) determined that something must be done to exercise control by constructing a series of river posts at places such as Fashoda and Gondokoro. It was in this context that Samuel and Florence Baker set out from Cairo in 1861 to Khartoum and finally to Gondokoro to meet his friend, Speke, with supplies. The slow and tedious passage through the Sudd swamps was a monumental

effort. Gondokoro was "swarming" with some 3,000 slaves and the Turkish administration had devolved to brutality and corruption. Two weeks after the Bakers arrived in 1863, the explorers of the Nile's headwaters, Speke and Grant, also reached Gondokoro but by following a route from the east coast of Africa and northward down the White Nile, on to Khartoum, a feat that earned them fame and a place of honor in London's Royal Geographical Society.

In June 1865, after exploring Lake Albert and Murchinson Falls, the Bakers returned to Gondokoro, only to hack their way back north through the Sudd back to Khartoum and Europe. In 1869 Baker returned to the Sudan under the authority of the Turco-Egyptian administration and was charged with the duty to crush the Nile valley slave trade. To do this he formed his irregular band of soldiers and fought his way up the White Nile back to the post at Gondokoro which he visited in 1871 and 1873 on his way to battles with the forces of Kabarega at Masindi, the Bunyoro capital. However, in Gondokoro, there had been little change except perhaps greater antagonism between Baker and the Bari chief Alloron who had monopolized the trade of slaves with the northern traders. Gordon himself came to visit in 1874; he reported open hostility between Baker and Alloron, with each raiding the other's cattle, and also a radius of military authority that hardly extended beyond the town. Seeing no further hope for reform or improvement, the administrative headquarters was moved from Gondokoro to Lado, 25 miles north on the opposite side of the river, even though, it is said that Emin Pasha still tried to cultivate the lemon trees planted by Knoblecher in Gondokoro.

The Lado Phase (1874-1888). This phase began when Gordon moved the provincial capital to Lado, but for the two years he was there little headway was made in

suppressing slavery. The town was laid out in the Indian cantonment pattern of short, broad tree-lined streets. Beyond this were mud and thatch houses defended by earthen ramparts and cannon. When Emin Pasha arrived in Lado in 1878, he found little functioning administration or economy. When he left in 1881 hardly any development had occurred. It was, however, the home of one Greek, one Egyptian, one Copt, and himself, and as far as foreigners were concerned it was still considered a "fair-sized" town by African standards, with some 2,000 thatch homes, a mosque, Koranic school, and a small hospital. One estimate is that it had perhaps a population of 8,000. Slave raiding and trading proceeded apace with Danagla and Jellaba slave traders in sufficient supply. But from 1882 to 1889 no steamers reached Lado at all since the Mahdists had full control of the riverbanks. Lado's isolation was almost complete, but in 1882 a local Dinka leader proclaimed himself a Mahdi and further threatened the town. When Emin Pasha arrived for a second tour of duty the Danagla traders and their local Makaraka troops were utterly out of control. Alloron, the Bari chief of Gondokoro, added his threats to the feeble defense of Lado, but Emin Pasha reciprocated by arranging for Alloron's assassination. In the meantime Mahdist pressure mounted after the fall of Khartoum in January and by March Mahdist troops tightened their grip on Lado.

Emin Pasha "organized" a rather chaotic evacuation of nonbelligerents and prepared his defense. Under threat of immediate attack by Mahdist troops from the north and by a diverse mixture of Equatorians: Nuer, Dinka, Aliab, Bari, and Mandari from the south. The Lado enclave became reduced to a thin strip along the western river bank. Despairing messages from Emin Pasha's forces reached the coast of east Africa in January 1886. Somehow, however, he held on and not

until the relief mission in 1888 by the remarkable adventurer, Stanley, was Emin Pasha reluctantly "saved." When Mahdist General Omar Salih arrived in October 1888 Lado was deserted. Stanley, a man inclined to seize any opportunity, did not rescue Emin for humanitarian interests alone. Stanley had been paid for this service by King Leopold of Belgium whose countrymen were already occupying the Congo. Of course, it must be recalled that the British were no longer ruling from Khartoum. In this context it was easy for the English to sign the MacKinnon Treaty of 24 May 1890 with the Belgian King, thereby agreeing to the formation of Lado Enclave. This Enclave was ruled by the Congo Free State until the death of King Leopold in 1910.

The Rejaf Phase (Mahdists and Belgians). This phase of Equatorial development is similar to that of Gondokoro and Lado in its history and circumstances. Rejaf had been included in the 1838 tour of the south by Turkish commander Selim, but the region then was just a cluster of houses of minor consequence. There were brief periods in which slave and ivory commerce flourished, but the persistent isolation from regular river transport and hostility by local Nuer, Bari, and Dinka in the 1880s made any serious development impossible. Even Mahdists found Rejaf rather remote and did not occupy the town until 1888 and their leader at the time, Arabi Dafallah, considered that a move to the evacuated town of Lado might be preferable to negotiating the rapids between these two points. Even when the local Mahdist governor, Umar Salah, tried to "pacify" the area he made little progress because of the opposition of local slave raiders.

Under Mahdism, the two main functions of Rejaf were to serve as an isolated prison for political opponents and to serve as a frontier garrison for 1,400 soldiers guarding the southern border. Mahdist forces

quickly encountered the same problems that the Turks, the British, and the Emin Pasha had experienced. There was frequent talk of mutiny, attack by hostile neighbors, and difficult transport. A special stone warehouse was constructed in Rejaf just to protect their supplies of food and ammunition.

There were also the inevitable clashes between the Mahdists at Rejaf and the Belgium forces downstream in their "Lado Enclave." After various skirmishes, the soldiers of the Congo Free State and Arabi Dafallah finally fought on 17 February 1897 and the Ansar were driven from Rejaf. The Mahdists retreated to Bor further north and maintained continual harassment and reconnaissance of Rejaf in preparation of an all-out assault in June 1898 when house-to-house fighting almost returned Rejaf to their hands. But the fate of Mahdism was already being determined in the battle of Karreri at Omdurman far to the north on 2 September 1898. So isolated was Arabi Dafallah that he did not learn of the defeat of the Khalifa until two months after it had occurred.

Under British rule, Rejaf developed slowly as it served as the southern equivalent of Wadi Halfa, that is, as a frontier terminus for river transport. It is notable, however, that in 1928 Rejaf was the site of a conference on "group languages" which led, in part, to the formation of the Closed Districts Ordinance which characterized a large portion of the British colonial policy for the southern region. Today, Rejaf functions as a satellite of Juba.

The Mongalla Phase. This period mainly begins and ends with British colonialism. The time of the provincial headquarters at Gondokoro, Lado, and Rejaf had come and gone. Mongalla had existed as one of the Turkish river posts designed to curb slavery and as a political prison for opponents to Mahdism just as Rejaf did. It was, however, even further north of Lado and

thereby somewhat more accessible to river steamers. Following the Reconquest and the clearing of the Sudd in 1902, river boats could reach Mongalla which the British established as their provincial headquarters of Equatoria. As with Lado, straight, tree-lined streets were surveyed and concrete block residences and government buildings were constructed. Nearby swamps were also drained. Slaves were no longer an export as the economy was based on the sale of agricultural goods such as coffee, rubber, sugar, cotton, and millet as well as ivory and crocodile and snake hides. By 1930 the British reversed this decision and moved the capital still another time.

Modern Juba. Once it was determined to move the capital of Mongalla or Equatoria province once again it seemed that the location just across the river from Gondokoro and just north of Rejaf was the most suitable site. From 1930 to the present, Juba has played a central role in southern politics, including the important 1947 conference that determined that there would be a united Sudan rather than a joining of Sudan's southern provinces with the colonies of east Africa.

Juba soon had offices, schools, military barracks, and civil service training centers. The future was looking bright until 1955 at the eve of independence when a protracted revolt and war broke out and continued in various forms of violence and brutality until 1972. Then there was new hope with the advent of Regional Autonomy and the opening of a new University, hopes that were dashed when civil war resumed again, sending Juba on a dizzying path of urban growth without real development. Within a short span of time Juba became a city of 84,000 (1983 census), with some estimating that its population had actually reached 150,000 by 1986. Given the patterns of regional conflict clearly marking the histories of

these Equatorian towns one cannot predict the future, but in 1990 Juba finds itself surrounded by the forces of the SPLA and a city under siege. Air and river transport can barely function and the connecting roads are often mined or subject to ambush. Food is under short supply. SEE: Anti-Slavery Movement, S. Baker, Emin Pasha, C. Gordon, Wau, Malakal, Slavery, Sudanese People's Liberation Army

JUHAYNA.

The largest general grouping of Sudanese "Arabs" as determined by their traditional genealogies. All claim descent from the Arabian peninsula in successive waves of migration up the Nile and across the Red Sea for the past 1400 years. In general, Juhayna "Arabs" have maintained a seminomadic or nomadic lifestyle, herding camels in the drier regions (the Kababish) and in the eastern grasslands (Shukriya), cattle in the western grasslands (the Baggara), and leading sedentary, agricultural lives in the river valleys (Jaaliyin). Some Nubian groups also claim Arabian origins but from the descendants of the Khazrag. SEE: Camel-herding Arabs; Cattle-herding Arabs

JULIAN.

A Monophysite Christian missionary who was sent by the Empress Theodora to Nubia in competition with Orthodox missionaries sent by Justinian. In A.D. 543 he succeeded in converting the rulers of Nobatia. SEE: Christianity in Nubia, Nobatia

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KABABISH.

The Kababish are a large group of camel-herding (Juhayna) Arabs living to the west of the Nile in northern Kordofan and parts of Darfur. Their

livestock production has given them substantial economic power. They represent an image of traditional Arab life which is less influenced by the more "African" people to the south. Their patrilineal linages are intact and under the strong influence of their sheikhs. Their strong sense of autonomy and self-reliance has sometimes found them as opponents to Mahdism and the Ansar. They suffered under the Mahdiya and their leading *sheikh* was executed by the Mahdi in 1883.

However, their political organization survived and in the 20th Century their leaders were among the most powerful notables in the country. Ali al-Tom was influential during the British rule and members of the family still hold positions of some political importance. In the days of the political parties the Kababish, being neither Ansar nor Khatmiya, generally supported the NUP. SEE: Camel-herding Arabs, Juhayna, NUP

KAREIMA.

see: Merowe

KASHTA.

A ruler of Kush who began the conquest of Egypt, thus setting the stage for the Kushite 25th Dynasty in Egypt. He was succeeded in 751 B.C. by his son Piankhi. SEE: Kush, Kushites at Napata, Twenty-Fifth Dynasty

KASSALA.

Perhaps the most salient feature of Kassala is the volcanic outcropping just east of the town. These massive rocks can be seen from 50 miles away across the vast Butana plain which stretches west to the Nile valley. Wells and the seasonal flood of the Gash River always supplied sufficient water for the town which lies close to the mountainous border with Ethiopia. The region is the home of various Arab groups, such as the Hassaniya, Ashraf, Rashayda, and Shukriya as well as the Beja and Hadendowa. Ties to the Eritrean peoples were

well established in the past, but are especially

important today as hundreds of thousands of Eritrean and Ethiopian refugees have fled across their border into the eastern Sudan.

In the early 19th Century Kassala was known simply as the village of Awlad Nasir. Soon after, however, it expanded as the followers of Muhammad Osman al Mirghani established their permanent home for the politically important Khatmiya religious order there. For the first half of the Turco-Egyptian period, Kassala was only marginally integrated until it became the provincial capital of Taka province. Two serious revolts in the 1860s in Taka province provided substantial worries for the Turkish ruler. The first telegraph line did not reach Kassala until 1875. The Turks also made some attempts to improve agriculture in the area and they even tried unsuccessfully to dam the Gash River.

Thus, Kassala was a comparatively new town even in the 1880s when it met serious attacks by the rising forces of the Mahdi. By November 1883 it had often come under Mahdist siege; this was supported by a revolt of Mahdist sympathizers in Kassala. By February 1884 Kassala was cut off from support at Khartoum or at Suakin. Through great perseverance, Kassala even held out for seven months after the fall of Khartoum, but in July 1885 it was finally occupied by the Mahdist Ansar. The years of Mahdism were not very welcome in Kassala and the Khatmiya *tariqa* opposed the Mahdi and Khalifa for religious and political reasons. A severe famine in 1889 caused even greater resentment to rule from the Mahdist capital in Omdurman.

Following the Berlin Conference in 1884-5 in which the leading European powers divided Africa, Italy and Britain contested over rule in the Horn of Africa. Formal agreement was not reached until 1891, but the Italians in neighboring Eritrea saw an opportunity in 1894 when they captured the town in alliance with the

Khatmiya opposition to Mahdist rule. A Mahdist counterattack in 1895 failed to regain Kassala but did manage to destroy the nearby town of Mogado and all of its people. The great Italian defeat at Adowa, in Ethiopia, in March 1896 found them overextended and on 25 December 1897 they gave Kassala back to the British. The remains of the Italian fortress may still be seen to the east of Kassala when it was part of Italian Eritrea.

Being a border town, Kassala has a long reputation of smuggling and banditry. Unfortunately, the current Eritrean conflict has spilled across the border on many occasions. The British did their best to control this problem and they fostered the support of the Khatmiya leaders by rebuilding their mosque in Kassala. More significant economic activity became possible after April 1924 when the railway to Port Sudan was connected to Kassala. Even by this time Kassala was a rather large town by contemporary Sudanese standards as the population had reached more than 35,000. The British also began a technical training school for carpenters, blacksmiths, and metal workers, but their main focus was on the development of agriculture based in the production of cotton and cotton seed. As a subsidiary of the Sudan Plantations Syndicate, the Kassala Cotton company was formed in 1929. At first it got off to a bad start with little interest in farming by the seminomadic peoples and the world economic Depression, but by the late 1930s production had substantially improved. During the Second World War Italians sought to undermine the British presence in the Sudan and in 1940 they briefly reoccupied Kassala.

By the time of independence, Kassala had shown very modest growth with a population of about 41,000. Now connected to the rest of the nation by rail, truck, bus, car, and plane Kassala has experienced an even

more rapid population increase apart from the huge numbers of Eritrean refugees from war and famine. If estimates are correct, the town now has a population of over 150,000 and one of the most lively and diverse markets in the Sudan.

KEIRA SULTANATE.

The ruling local dynasty in Darfur from about 1640 until 1916. The Keira were the chiefly clan in the Kunjara branch of the Fur. Power in Darfur passed from the Tunjur to the Keira in a now obscure manner associated with the legendary figure of a "Wise Stranger," Ahmad al-Ma'qur. Sulayman Solong was the first recognized sultan of the Keira. Placed strategically on east-west and north-south trade routes, the sultans of Darfur were influential in spreading Islam in the region and throughout the eastern Sahel.

Sultan Mohammad Tayrab (ca. 1752-ca. 1786) ruled Keira dynasty during the time it annexed Kordofan from 1785-86. His reign was followed by that of Sultans Abdel Rahman (ca.1787-1803) and Muhammad Al-Fadl (1803-1838), who continued the Keira rule over Kordofan until 1821. The Sultanate was threatened by the Turco-Egyptian control of Kordofan in 1821, but Darfur remained independent until the defeat of Sultan Ibrahim in 1874 by Zubeir Pasha Rahma. Claimants to the throne struggled against Ottoman and then Mahdist control, but they did not succeed until Ali Dinar secured autonomy from the British-controlled Sudan after the 1898 Anglo-Egyptian Condominium. Ali Dinar continued his control until 1916 when the Keira dynasty was brought to an end by the British. SEE: Daju, Ali Dinar, El Fasher, Fur, Nyala, El Obeid, Tunjur, Zubeir Pasha

KERMA CULTURE.

The Egyptian name of an ancient state in Upper Nubia, south of the 3rd cataract with

sites elsewhere in Nubia such as Sai, Ukma, and Mirgissa. Kerma may have been related to the state of Yam. The precise time of the rise of the Kerma state is not known, but it can be placed at about 2300 B.C. or before the First Intermediate Period in Egypt (2181-2050 B.C.). Kerma, in Upper Nubia, was likely a contemporary of the C-Horizon people of Lower Nubia; both may have had common ancestry in the A-Horizon. One may speculate that the rise of Kerma in Nubia helped to hasten the collapse of Old Kingdom unity of the Egyptian Nile valley. Until the end of the First Intermediate Period in about 2050 B.C., Kerma had achieved considerable strength and autonomy. Its society expressed notable social stratification and differentiation; moreover, the archaeological reports of the huge grave tumulae (almost 300 feet in diameter) and human sacrifice of retainers of the Kerma kings suggest substantial wealth and power.

Of the many mysteries of this ancient state are the presence of two large (more than 60 feet high and 150 feet long) brick structures known as "defuffa". Their precise function is not known, but it has been suggested that they could be mortuary temples (Reisner), or a trade center and watchtower (Adams). Given the wealth and autocratic power which is suggested by the material culture, the presence of a small Egyptian community, and the persistent need for slaves in Egypt, it may have been that Kerma's wealth was largely derived from a profitable slave exchange, based on raids to the south and exchange with resident Egyptian commercial agents for shipment to the north.

Even through Egypt's Middle Kingdom period (2050-1786 B.C.) Kerma experienced further growth and established standard styles for royal burials, polished beaker pottery, and bed burials. During the Middle Kingdom there was an extensive relationship

of trade and interaction, but the Middle Kingdom border of Egypt was just to the north of Kerma thereby allowing Kerma continued autonomy and self-government. When the Middle Kingdom collapsed in about 1786 B.C., this ushered in the Second Intermediate Period (1786-1567), which offered still more of the relative autonomy for the Kerma kings. The Hyksos rulers of Egypt only had limited control of Thebes and never managed to extend direct rule over Nubia.

Following the rise of the Egyptian New Kingdom (1567-1090 B.C.) and its deep penetration of Nubia to the 4th cataract, all traces of Kerma are lost. The story of Kerma is only known through the archaeological record and from Egyptian hieroglyphic texts which relate to Kerma. See: Kush; Twenty-Fifth Dynasty; Kushites at Napata

KHALID, MANSOUR, 1931-.

Sudanese lawyer and diplomat. He studied at the Universities of Khartoum, Pennsylvania, Algiers, and Paris. After practicing as a lawyer in Khartoum, he worked in the United Nations Secretariat (1961-2); and while serving in Algiers with UN Technical Assistance (1969 Revolution) he was active in governmental affairs, especially in foreign policy. He served as Minister of Youth and Sports (1969-70), at the United Nations as a Sudanese delegate, and then successively served as Foreign Minister (1971-5) and as Minister of Education (1975-1976), all during the Nimieri years. He played an important role in the negotiations leading up to the Addis Ababa Agreement of 1972. When this agreement failed to be implemented and civil war broke out afresh in 1983, the newly organized SPLM called for a democratic restructuring of the entire Sudan and attracted a number of northern intellectuals, among them Mansour Khalid. SEE: Addis Ababa Agreements, SPLM

KHALIFA.

Arabic word meaning "successor" or "deputy." It can be the title for a delegate or spiritual heir of the founder or leader of a *tariqa*. As a political title it refers to the successor of a recognized leader in the Islamic community. Its common Anglicized form is "caliph." In this usage, Muhammad Ahmad al-Mahdi in the Sudan gave the title of "khalifa" to his political heirs. In Sudanese history, reference to "The Khalifa" usually means Abdallah al-Ta'ishi, the Khalifa of the Mahdi. SEE: M.A. Al-Mahdi, A. Al-Ta'ishi

KHALIL, ABDALLAH, 1888-.

Sudanese soldier and politician of Nubian (Kenuz) origin. He served in the Egyptian Army (1910-24) and the Sudan Defence Force (1915-44). He was the first Sudanese to reach the rank of Miralai (Brigadier). He was a founder and the first secretary general of the Umma Party in 1945. He served as leader of the Legislative Assembly starting in 1948, and was the Umma representative on the Constitutional Commission. He was elected to parliament in 1953 and became Prime Minister in the Umma-PDP coalition government that replaced Ismail al-Azhari's government in 1956. He was Prime Minister and Minister of Defense until the military coup by Ibrahim Abboud in 1958. SEE: I. Abboud, I. Al-Azhari, Legislative Assembly, Umma Party

KHARTOUM.

After Sennar fell in 1821, the Turko-Egyptian rulers began their government known as the Turkiya in Wad Medani, but soon found that their strategic interests were better served if they moved their capital to Khartoum. When Mohammad Osman Pasha arrived in 1825 he constructed a fort and garrison to the east of the Mogren village where Sheikh Arbab had built his religious school. As the administration of the Turks strengthened, urban populations began to expand. By 1826 Khartoum was

established as the official residence of the government of the Sudan. The rule of Ali Khurshid Pasha (1826-1838) was progressive by Turkish standards, and much attention was devoted to the improvement of Khartoum. A mosque was built in 1829 to be replaced with a larger one in 1837; a military barracks was constructed in Khartoum in order to have troops stationed more closely than Halfaya (Khartoum North). Additionally, a military storehouse and a dockyard were built. The Turkish administration even provided free materials for Khartoum's inhabitants to build new, more permanent homes.

Under these conditions, trade was protected and commerce was strongly encouraged. As time passed, a variety of Sudanese ethnic groups, especially the Shayqiya, Jaaliyin, Danagla, and Egyptians comprised much of Khartoum's population. The Khartoum market also grew with a profitable trade in ivory, gum arabic, indigo, sugar, cotton, millet, ostrich feathers, sesame, and especially slaves. During Funj times (1504-1821), the slave trade sent some 1,500 slaves to Egypt each year. After the end of Funj rule this trade was stepped up considerably with some big government raids capturing as many as 5,000 human beings annually. By 1838 the slave trade amounted to some 10-12,000 captives per year. From 1840 to 1860 trade was even more heavily committed to slavery and 40,000 to 60,000 slaves were said to be sold yearly in Khartoum.

By the 1850s Khartoum had already grown to a town of 3,000 houses. A few Christian missionaries set up their tents along the banks of the Blue Nile in 1848 but disease and isolation took a heavy toll on their spirits. These missionaries joined a few Italian doctors and druggists as well as some Greek traders providing goods such as cloth and beads to Jaaliyin and Danagla traders who would set out south and west to trade in the more remote parts of the Sudan.

In 1862 the Khartoum Chamber of Commerce was formed and in 1866 the governments of Austria, France, Tuscany, Italy and Persia set up consulates to watch over their commercial-political interests. The Egyptian-owned Banque du Soudan was opened but failed in 1873. The 1860s also saw the creation of a paramilitary police force for the main towns of the Sudan, the first time such an institution was known to the country. Mohammad Sa'id Pasha (1854-1863) made an effort to decentralize the administration of the Sudan in order to gain greater control of the countryside and of the slave traders in particular. Some services in Khartoum did show improvement such as the post office and 270-bed hospital which were opened in 1873, but effective administration was weak beyond the capital province.

Khartoum's population reached its 19th Century height of about 30,000 people, as periodic floods (*e.g.*, 1830, 1866, and 1878) and epidemics of the plague and cholera helped to restrict population growth. While these factors added to the woes of Khartoum, the central problems remained political and economic. In this context the religious revitalistic and nationalist movement known as the Mahdiya took root in 1881 and four years later the weak, besieged city of Khartoum fell to the Mahdist Ansar soldiers. The representative of the Khedive Isma'il, Gordon Pasha, was killed and Khartoum was sacked. Much of Khartoum was in ruins and many of its inhabitants were killed or moved elsewhere.

After the death of the Mahdi a few months later, his successor, Khalifa Abdullahi, methodically destroyed the remaining portions of Khartoum in 1886 to put an end to the symbol of Anglo-Egyptian-Turkish presence in the Sudan. Any people who remained were moved to Omdurman, the capital of Mahdism.

With the overthrow of the Mahdist rule in 1898, the

entire area was cleared of debris and under the authority of General Kitchener, the new city of Khartoum was laid out. The streets were long and wide, interlaced with diagonals meeting at roundabouts which Kitchener's military mind saw as points for machine guns to command large areas. The overall pattern of the street layout was in the form of a series of Union Jacks.

Residential areas along the banks of the Blue Nile were surveyed for British occupation. Gordon Memorial College was opened in 1903 and a military barracks and "Native Lodging Areas" (at Burri, east of Khartoum) were works in progress. In 1909 the railway bridge crossed the Blue Nile thus giving the capital a fairly rapid link to the coast at Port Sudan. The city grew quickly and it expanded to the south, east, and west. Under the Governorship of Sarsfield-Hall (1929-1936) an industrial area was provided for west of Sharia Qasr (Victoria Avenue) and exigencies of traffic control made some of Kitchener's diagonal streets obsolete. A master plan was designed to account for European and "Native" residential areas, for workshops and factories, a market center, for "noxious" trades, and for owners of animals and their vehicles. The Khartoum airport lies close to the city and in the path of its constant expansion; it may soon fall victim to the pressures of urban growth. While the city is vastly bigger than in the days of the British, the essential inner form remains the same except for the "New Extensions" to the south.

In the 20th Century, Khartoum's population has changed markedly. By 1930, as the British colonial capital, it had reached 50,000 people, but by independence the population had already grown to 96,000. Rural to urban migration has resulted in still greater growth since independence. By 1964, Khartoum had reached 185,000 and the 1973 census stated there

were 334,000 inhabitants. In the most recent census in 1983 Khartoum had attained an official population of 476,000. Even this figure seriously underestimates the tens of thousands of refugees from domestic and foreign wars, Sahelian famine, drought, and widespread underdevelopment. Such conditions have generated numberless squatters who live at the periphery of this huge primate capital city agglomeration which probably numbers 1.5 million for the whole Three Towns. SEE: Omdurman, Khartoum North, Three Towns

KHARTOUM MESOLITHIC.

Hunting and gathering culture in sites near modern Khartoum. It possessed distinctive pottery, among the oldest known in Africa. Precise dating is difficult but there is some evidence for dates around 4000 B.C.

KHARTOUM NEOLITHIC.

see: SHAHEINAB

KHARTOUM NORTH.

The area known collectively as Halfayat al-Muluk, or simply Halfaya, arose around the two hamlets of Hillet Hamad and Hillet Khogali. Both of these hamlets grew around the tombs (*gubbat*) of the Tuti Island Mahas *fukaha*. The early 18th Century saw relative stabilization of these two villages which lasted until the arrival of the Turkish rule. In 1772 the explorer James Bruce passed through Halfaya and termed it a "large, handsome and pleasant town, although built of mud." Khartoum was not mentioned in this account. In the 1820s a battalion of Turkish troops were stationed at Halfaya or, more specifically Khogali, under Mahu Pasha. A number of Shayqiya people who had originally given heavy resistance to Turkish penetration finally joined with the Turks and, as a reward for their alliance, they were given land to farm and occupy in Khartoum North.

By 1885 Khartoum North had been overrun by Mahdist troops and by the beginning of 1887 almost all of the population had been removed to Omdurman or had fled south along the Blue Nile. When the British returned in 1898 there was nothing but a few houses standing in Hillet Hamad and Hillet Khogali. All subsequent development has occurred since. Today Khartoum North, or "Khartoum Bahri," as it is more commonly known, is the portion of the Three Towns showing the most rapid rate of growth as it is the area for industrialization and for residential occupation by great numbers of migrants. The bridges which connect Khartoum North to Khartoum and now Omdurman will, no doubt stimulate further expansion. The newest bridge in The Three Towns which crosses the Blue Nile parallel to the old Blue Nile bridge will provide convenient access to the eastern portions of Khartoum North as it spreads along the north bank of the River.

In the 20th Century, Khartoum North's population has changed markedly. Even well into the first decades of the 20th Century, Khartoum North was only a cluster of Arab and Nubian hamlets. It was not until 1950 that it reached a population of 31,000. By independence the population had increased to 40,000. Rural to urban migration has resulted in still greater growth since independence. By 1964, Khartoum North had doubled in population to 82,000 and the 1973 census counted 151,000 inhabitants. In the most recent census in 1983, Khartoum North had doubled again reaching a remarkable population of 341,155. However, this figure perhaps seriously underestimates the tens of thousands of refugee squatters who live at the periphery of this city. SEE: Khartoum, Omdurman, Three Towns

KHASHM AL-GIRBA.

An agricultural project and resettlement area in the eastern Sudan near Kassala. This

was developed for Nubians displaced by the inundation caused by the building of the High Dam at Aswan. SEE: Kassala, Nubians

KHATMIYA.

A *tariqa* established and led by the Mirghani family. The founder was Muhammad Uthman al Mirghani (1792-1853), a student of Ahmad ibn Idris. The order was introduced into the Sudan by Muhammad Uthman during a trip at the end of the Funj era. It was firmly established there by his son, Hasan (1819-1869). The order developed branches in Arabia, Egypt, and Eritrea, but its major influence has been in the Sudan where its history is tied to the experience of the Mirghani family. The order is sometimes called the Mirghaniya. The order is strongest in the northern and eastern sections of the Sudan. SEE: Idris Ibn Arbab, Mirghani family, *tariqa*

KHEIR, AHMAD.

Sudanese lawyer and political leader. He was educated in Gordon Memorial College and the Khartoum School of Law. He was active in early intellectual and nationalist discussion groups. As a leader of the Wad Madani Literary Society, he was credited with the idea for the Graduates Congress and was later active in its work. He assisted in the writing of the Congress' memorandum in 1942 that set modern Sudanese politics in motion. He favored the idea of unity with Egypt and he joined the Ashigga party in 1950. He served as Foreign Minister throughout the Abboud military period (1958-64) and did not take an active political role after the 1964 Revolution. SEE: Ashigga, Graduates Congress

ALI KHURSHID.

The first governor-general of the Sudan under Turco-Egyptian rule (1835-38). His short period as governor-general does not accurately reflect his role for a number of years preceding

wherein he developed the political infrastructure of the Sudan with a civil administration, a fiscal bureaucracy, and an Islamic judiciary. His military career spanned more than a decade in the Sudan during which he attempted to bring eastern regions bordering Ethiopia under Turco-Egyptian control. His efforts and those of his successor, Abu Widan, failed to bring the eastern group, the Hadendowa, into submission.

KITCHENER, HORATIO HERBERT, 1850-1916.

British soldier and administrator. After service in the British Army, he was attached to the Egyptian Army in 1882 and served in a variety of campaigns in the Sudan during the Mahdist era. He was appointed *sirdar* or commander of the Egyptian Army in 1892 and led the Anglo-Egyptian "reconquest" of the Sudan. He served briefly, in 1899, as governor-general of the Sudan before taking military appointments in South Africa to command the British war against the Boers. In 1911-14 he served as British agent and consul-general in Egypt and took an active role in laying the foundations for the future Gezira Scheme in the Sudan. He was drowned at sea during World War I while serving as British Secretary of State for War. SEE: Fashoda, Gezira Scheme, C. Gordon, Khartoum

KNOBLECHER, DR. IGNAZ (1822-1858).

Knoblecher was a Slovenian Austrian missionary active in the Sudan from 1849 to 1857. He worked especially in the south with support from the Mazza Institute. In 1851 he received support from Austrian leader, Franz Josef, who also established an Austrian Vice-Consulate in Khartoum. Knoblecher bought land from Bari Chief Lutweri to build a mission in Equatoria. In 1853 Knoblecher built a mission of fired-bricks in Khar-



*Top: Taharka Sphinx, Twenty-Fifth Dynasty (q.v.). (Courtesy Brooklyn Museum, *Africa in Antiquity: The Arts of Ancient Nubia and the Sudan* Essays, 1978.) Bottom: Pyramid of Merowe, Bajrawiya (q.v. Merowe). (Courtesy R. Lobban.)*



Top: Naga Temple, Merowe (q.v.). (Courtesy R. Lobban.)
Bottom: Image of Christian Nubian Church fresco showing Madonna, Child, and Nubian princess (q.v. Christianity in Nubia). (Courtesy C. Fluehr-Lobban.)



Top: Tomb of Sayid Mohammed Ahmed, al-Mahdi (q.v.), Omdurman.
(Courtesy R. Lobban.) *Bottom:*
Minaret of Mosque, Burri al-Mahas.
(Courtesy R. Lobban.)



Top: Central Khartoum (q.v.), 19th-Century tombs of Turkish Pashas (q.v. Turkiya). (Courtesy R. Lobban.)
Bottom: Return of military rule, Nimieri counter-coup, 21 July 1971 (q.v. Jaafar Nimieri). (Courtesy Sudan, Ministry of Information and Culture.)



Political poster, General Jaafar Nimieri (q.v.), 1969-1985.
(Courtesy Sudan, Ministry of Information and Culture.)



Top: Trial of German mercenary, Rolf Steiner (q.v.), captured in Southern Sudan, 1971. (Courtesy Sudan, Ministry of Information and Culture.) *Bottom:* Political rally during three days of Hashim al-Atta's (q.v.) rule, 20 July 1971. (Courtesy Sudan, Ministry of Information and Culture.)



Top: Northern and southern Sudanese women meet in the south during the years of peace, 1972-1983 (q.v. Southern Women's League, Women's Rights). (Courtesy Sudan, Ministry of Information and Culture.) *Bottom:* Fruit vendor, Khartoum central market. (Courtesy R. Lobban.)



Top: Southern Sudanese refugees (q.v. Refugees). (Courtesy R. Winter, United States Committee for Refugees.) *Bottom:* Refugees (q.v.) from war and famine in the southern Sudan. (Courtesy United Nations High Commission for Refugees [UNHCR].)

toum. He died in Naples in 1858. SEE: Juba, Khartoum

KOKA DAM DECLARATION, 24 MARCH 1986.

In the post-Nimieri Sudan, with no meaningful contact between the southern opposition and the new government in Khartoum, the National Alliance for National Salvation (NANS), comprised of a broad group of political parties, and the Sudan Peoples Liberation Movement (SPLM) met for four days in March 1986. They came to an agreement, expressed in the Koka Dam Declaration, that a critical need exists to create a "New Sudan" that would be free from racism, tribalism, sectarianism, and all causes of discrimination and disparity, and that this process would best begin by convening a National Constitutional Convention. The Koka Dam Declaration called for (1) an immediate lifting of the state of emergency; (2) repeal of the September laws; (3) adoption of the 1956 Constitution, as amended in 1964, with the incorporation of regional government; (4) abrogation of all military pacts between the Sudan and other countries which impinge upon Sudan's national sovereignty; and (5) a ceasefire. The Koka Dam Declaration was a significant step in the peace process of the 1980s and was signed by all major Sudanese political parties except the National Islamic Front (NIF) and the Democratic Unionist Party (DUP). Two years later, in November 1988, the DUP issued a joint declaration with the SPLM that contained all of the major points of the Koka Dam Declaration. SEE: DUP, NIF, SPLM, Islamic law

KOSTI.

Kosti lies on the west bank of the White Nile south of Ed Dueim. Much of its existence rests upon its critical location at a point at which West African pilgrims cross on their way to Mecca and where the

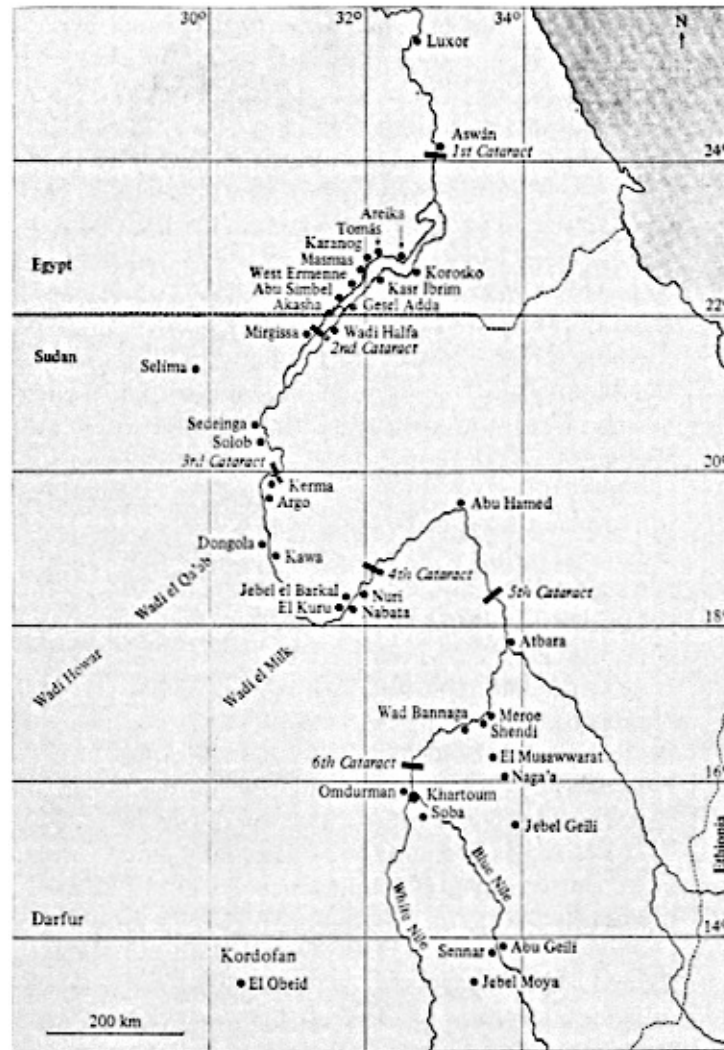
British built a railway bridge in 1910, thereby opening the very first rail service west of the White Nile in the Sudan. This railway goes on to other parts of Kordofan and Darfur and has a spur to Wau in the south, the only southern town with rail service, at least when it is not closed because of military action.

Named for a Greek shopowner, even before the railway bridge, Kosti served as a receiving and transporting center for goods and livestock from Kordofan and Darfur as well as the northern parts of the southern provinces. When the river steamer was in operation it often started from Kosti and then went further south. Efforts have been made to start a meat-processing factory in Kosti, but the railway may ultimately have taken more business out of Kosti than it brought in. In recent decades a great deal of hope has been placed in the large scale production of sugar in the Gezira; the raw sugar cane is processed at the industrial facility at Kenana near to Kosti.

Kosti's population also shows seasonal variation depending upon cycles in herding and needs for agricultural labor in the Gezira. In 1956 Kosti had a population of 23,000 and by 1964 it had reached 39,000. In 1969 there were 49,000 inhabitants and in the last census in 1983 it had reached 91,946. Unlike neighboring Ed Dueim which grows mostly by natural increase, Kosti's population growth involves rather substantial in-migration, especially refugees from the civil war further south and from the drought to the west. SEE: Ed Dueim

KUSH.

This is the name for a region and kingdom centered in Nubia. Kush probably has distant roots in Kerma and its capitals were at Thebes, Napata, and Merowe at various times. Although Kush is not a true lineal descendant of Kerma, it does seem that the impulse toward state formation was reborn within



Map of Meroitic Sites

Kush after the intrusive centuries of New Kingdom (1567-1090 B.C.) colonization of Nubia ended. Throughout the New Kingdom virtually all leading Pharaohs recorded attacks against Nubia, either to generate booty of livestock, gold, and slaves or to suppress almost endless rebellions against their rule. Such was the case, for example, in 1530 B.C. when Pharaoh Thutmose I waged a war against Kush during the period 1490-1436 B.C., when Pharaoh Thutmose III recorded repeated military expeditions against Kush past the 3rd cataract for the purpose of seeking slaves and livestock, and in 1375 B.C., when the Nubians revolted against Amenhotep III. Clearly, the Egyptian presence was maintained by force and clearly a distinct Kushitic identity persisted even through endless campaigns of subjugation.

This model of colonial rule becomes even more apparent in the common appointment of a "Viceroy of Kush" under most New Kingdom Pharaohs. Such was the case of Herihor who served in this position under Ramses XI (the first Pharaoh of Dynasty XXI). By the time Dynasty XXI closed (ca. 945 B.C.), Herihor himself became the Pharaoh with his "son" Piankhy (I?) becoming the new "Viceroy of Kush." (It is worth noting that the identity here remains a question mark because it is impossible for this Piankhy and the Piankhy who ruled during the XXVth Dynasty, 751-716 B.C., to be one and the same person.)

As the New Kingdom weakened in the early 10th Century B.C., the Kingdom of Kush which had existed as a tributary state was being reborn in comparative security at Napata. By about 950 B.C., the Kushites, perhaps under King Aserkhamen, started raids on Upper Egypt in an attempt to expand northward. Some time in the 9th Century B.C., Piankhy (I?) claimed Thebes as a province of Kush. One presumes that this is the first instance of such a claim. By the time

of the reign of Kushite Pharaoh Alara (790-760 B.C.), the divisions in Lower Egypt enabled this pharaoh to establish and declare the Twenty-Fifth Dynasty of Lower and Upper Egypt as well as Kush. SEE: Kerma; Twenty-Fifth Dynasty; Taharka; Tanutamun; Kushites at Napata; Greek Influences in the Sudan; Roman Influences in the Sudan; Christianity in Nubia

KUSHITES AT NAPATA (653-ca. 270 B.C.).

Following the clashes with the Assyrians and the defeats of Pharaohs Taharka and Tanutamun, the Kushite empire was compelled to content itself with ruling in the name of the Pharaohs, but from their capital at Napata (Jebel Barkal) rather than Thebes. The use of hieroglyphics and the worship of the principal Egyptian gods (especially Amon) continued, but the Kush gradually adopted their own unique local gods. With Egypt itself under a variety of foreign rulers, Kush finally created its own alphabetic-based written language, although it has not been fully translated to this date despite an awareness of the phonetic value of the alphabet.

With security from the Assyrians and no further concern with rivalries at Thebes or in the Delta, the rulers at Kush only had to contend with occasional attacks from the pastoral Blemmyes, ancestors of the Beja, and their own domestic politics. Such was the political life of Pharaohs Atlanersa (653-643); Senkamuniskien (643-623); Anlamani (623-593 B.C.); and Aspelta (593-568 B.C.), all of whom were buried at nearby Nuri. The only substantial effort to reclaim the Egyptian Nile took place with Pharaoh Aspelta who was thwarted in his plans to attack Pharaoh Necho II (Saite XXVIth Dynasty) in 591 B.C. This defeat only served to confirm the northern border of Kush at the 2nd cataract. Necho II's successor, Psammetichos II (595-589), mounted a counter invasion of Kush to the

3rd cataract in 590 B.C. and fought at the northern plain of Dongola seizing 4,200 captives. In further revenge he also hacked out Nubian inscriptions to Pharaohs of the XXVth Dynasty. He may not have reached Napata, but at least he gave the Napatan rulers some sense of anxiety which two centuries later caused them to move their capital still further up the Nile. Still more Kushite kings ruled Napata, but their influence as true "Lords of Two Lands" became a fantasy and they could only look idly to the north during the period of the First Persian conquest of Egypt (529-398 B.C.). King Cambyses sought to penetrate Nubia in 524 B.C., but he was driven out. (Refer, too, to the map on page 117).

As Egyptian power waned further, it was a ripe target for foreign aggression. The Persians took their two turns at ruling in the name of the pharaohs; in between these incursions the weak XXX Dynasty tried in vain to reach the glories of millennia gone by. However, by 360-342 B.C. Pharaoh Nectanebo II of the XXX Dynasty had the sad fate to be the last Egyptian pharaoh to wear the double crown. Escaping from the Second Persian invasion (342-333 B.C.), Nectanebo II fled to Nubia for security, never to return.

KUSHITES AT MEROWE (ca. 270 B.C.-ca. 350 A.D.).

In about 315 B.C., King Nastasen was probably the last Kushite to be buried near Napata. At the death of King Arkamani-qu (Ergamenes) (270-260 B.C.) he became the first to be buried at Merowe (Bejrawiya), near modern Shendi. Thus it was between the reigns of Nastasen and Arkamani-qu that the Kushite capital was shifted from Napata to Merowe.

At Merowe, the Kushitic traditions continued for another 600 years, long after the "mother society" Dynastic Egypt had vanished. Notable features of Meroitic society (Kush at Merowe) were the expansion of

Meroitic alphabetic writing (which is still generally untranslated although it is transcribed); the continued construction of pyramids in the Sudan (a greater number than even in Egypt); the export of cattle, elephants, and other livestock to the Greeks and Romans; and the significant production of iron implements. Facing economic and ecological challenges in the early 4th Century A.D., as well as incursions by the eastern Beja people, Merowe was vulnerable to attack and sometime before 350 A.D., the Christian Auxumites from Ethiopia invaded and destroyed Merowe. While classic Meroitic civilization ended it was replaced by the X-Group peoples (the Balana or Tanqasi cultures) and the Sudan entered its Dark Age which lasted until the rise of the Christian kingdoms in the 6th century A.D. Refer, too, to the map on page 117. See: Kush; Kerma; Twenty-Fifth Dynasty; Taharka; Tanutamun; Greek Influences in the Sudan; Roman Influences in the Sudan

KUSU (KHARTOUM UNIVERSITY STUDENT UNION).

An organization that grew out of the pre-independence General Students' Union and was recognized in 1956 at the time of the transformation of Gordon College into the University of Khartoum. Historically in the forefront of many political movements, KUSU issued the first memorandum against the military regime of Gen. Abboud in December 1959. Likewise, KUSU led the first demonstrations against the same government in the October 1964 Revolution. The leadership of KUSU frequently vacillated between the Communists and Muslim Brothers, with the former dominating the university student movement in the 1960s, while the latter tended to dominate in the 1970s and 1980s. As more universities took their place within Sudanese higher education, including Omdurman Islamic University, Ahlia University, the University of Gezira, and Juba University,

to name the major examples, the central role of the Khartoum University student movement diminished.

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LAGU, JOSEPH.

Southern soldier and political leader. He was educated in the Sudan Military College and commissioned in the Sudanese Army in 1960. In 1963 he left the army and became involved in southern opposition forces. By 1968 he was in command of the Anya Nya forces in eastern Equatoria. He later served as the Vice President of the Republic of the Sudan under Nimieri, thus representing a serious symbol of peaceful reconciliation. In 1971 he formed the South Sudan Liberation Movement and he succeeded in bringing together a wide range of southern guerrilla and political leaders. He was the major southern leader involved in the negotiations leading up to the Addis Ababa Agreement of 1972 and was able to secure the participation of the southern military forces in the cease-fire involved in that settlement. He became Inspector-General of the Sudanese Armed Forces and then, in 1974, assumed the post of Commanding Officer, Sudanese Armed Forces in the Southern Region. SEE: Addis Ababa Agreement, Anya-Nya, South Sudan Liberation Movement

LANGUAGE AND CULTURE.

Language and culture are both learned aspects of human societies. It is impossible to assert a specific number of languages or cultures for the Sudan as any reckoning depends upon the degree of difference or similarity which a linguist might ascribe to a given people and their sociolinguistic relatives. With this said, one might identify more than 100 different subgroups or, more usefully, describe membership in the principal language clusters.

Some consider themselves "Arabs" or simply Sudanese. Other macrodistinctions are those from the riverine north, from the Red Sea Hills; southerners who are either Nilotic or not; Nubians; those from the Nuba mountains; Westerners; and a variety of other less numerous people. At the same time, the Arabic (Semitic, or Afro-Asiatic) language is the *lingua franca* of the country whether one is a Muslim or not. On the other hand, the Sudan has diverse and numerous representatives of Sudanic-language subgroups (especially Nilotic and Nubian examples) as well as pockets of Cushitic, Furian, Kenuric, Kordofanian, and Niger-Congo languages. One is thus reminded that language, "race," and culture may overlap or may vary independently. Further complications in Sudanese ethnography occur in the context of varying ecological subsystems, conquest, and acculturation.

This book does not use the term "tribe" as it carries certain pejorative, unscientific, and ethnocentric connotations. In addition, for contemporary political anthropology where one might expect more precise meaning the term is used in such diverse ways and contexts as to become utterly imprecise as a concept for crosscultural comparison. Consequently, the terms "ethnic" or "cultural" groups are considered as more appropriate terms which describe the intersection of a group's language, political system, economy, aesthetics, social organization, and history such that it creates self-awareness and the perception of group boundaries. SEE: Arab, Arabic Language, Race, Sudanese Literature, and specific ethnic groups

LEAGUE OF UNIVERSITY WOMEN GRADUATES.

This league was founded by Mahasin Saad in 1964 in the context of increasing enrollments of female university students. The activities of the League focused on research and study of women's problems, but it

faltered initially due to small membership. Reactivated in 1970 by Hagga Kashif Badri and Fathiya Fadle and renamed League of University and Higher Institutions Graduates, its new focus shifted to the problems of women and children for which it organized lectures. However, in 1972 its activities ceased.

LEGISLATIVE ASSEMBLY.

An elected, representative assembly created after World War II as a part of the process leading up to Sudanese self-rule. It succeeded the Advisory Council for the Northern Sudan. It overcame certain objections to the Council because it contained southern as well as northern representatives and was more fully elective than the Council. The Assembly was created by an Ordinance in 1948 and had limited powers. Khatmiya leaders and the pro-unity of the Nile valley politicians and parties boycotted the Assembly, which meant that it was dominated by Ansar and Umma Party leaders. The leader of the Assembly was Abdallah Khalil. The Assembly was replaced by the self-governing parliament elected in 1953 following the Anglo-Egyptian Agreement of 1953. SEE: A. Khalil, Advisory Council for North Sudan, Ansar, Khatmiya, Umma Party

LIBERAL PARTY (Hizb al-Ahrar).

A smaller northern party, formed in 1944. It split into different wings in 1945 with the group supporting an independent Sudan joining the Independence Front and gradually being absorbed into the Umma Party. Those advocating unity with Egypt, the Liberal Unionists, advocated a federal-type system and remained a separate wing until joining in the formation of the NUP in 1952. Among the early Liberal Unionist leaders was Hasan Tahir Zarruq. SEE: Independence Front, NUP, Umma Party, H.T.Zarruq

LIBERAL PARTY (SOUTHERN).

Successor to the Southern Party, formed in 1954 with Buth Diu as Secretary General. The party tended to work with the Umma Party and supported a federal system for the Sudan. The party split into wings led by Stanislaus Paysama and Benjamin Lwoki in 1958. After the 1964 Revolution Paysama was president of a new Liberal Party which contested elections but did not win many parliamentary seats. SEE: Buth Diu, S. Paysama, Southern Party, Umma Party

LIBERAL UNIONIST PARTY,

see: LIBERAL PARTY (Hizb al-Ahrar)

LITERATURE.

see: SUDANESE LITERATURE, Al-T.SALIH, and following two entries

LITERATURE: NOVELS.

Novel writing in the Sudan can be divided into the pre-independence and the post-independence periods, and like other literary works, novels have been concerned with the assertion of Sudanese identity both at the individual and collective levels. While the pre-independence novels are combative and self-assertive, the post-independence ones are more positively declarative of Sudanese historical identity, with both its positive and negative aspects.

In the first category we find such works as *Innahum Basher* (*They Are Men*) by Khalil Abdullah el-Haj; *Ghurbat el-Ruh* (*The Banishment of the Spirit*) by Ibrahim Hardello; and *Rida'ya el-Rabi* (*The Beginning of Spring*) by 'Abi Bakr Khalid, published in 1958, just two years after independence. 'Abi Bakr Khalid's novel presents a history of the beginning of fiction writing in the Sudan during the 1930s and 1940s. It discusses the lives and works of such writers as el-Mahjoub Muhammad 'Ashri

el-Siddig, Hamza el-Malik Tambal, el-Tigani Yusuf Beshir, and Mu'awiya Muhammad Nur, all of whom still exert considerable influence on the style and thought of the contemporary Sudanese novelist.

Two novels, *Hadatha fi el-Qariyya* (*It Happened in the Village*) and *Amal el-Lail wa el-Balda* (*Chores of the Night and the Town*) by Ibrahim 'Ishaq Ibrahim, along with Al Tayeb Salih's *'Urs el-Zein* (*The Wedding of Zein*) and *Bandar Shah* (two parts of which have been published) are considered to be those post-independence novels which attempt to project both the negative and positive aspects of the Sudanese identity. Al Tayib Salih's novel, *Mawsim al Hijra ila Shamal* (*Season of Migration to the North*), perhaps the best known work by a Sudanese outside of the country, not only deals with the complexity of Sudanese identity, but also is a novel that is concerned with all of humankind.

Francis Deng's two recent novels, *Seed of Redemption* and *Cry of the Owl*, might both be called political allegories. His major concern in both novels is with the historical difficulties which have characterized relations between the north and south. This creates for the reader an acute moral awareness of the complexity of north-south divisions that have fed the chronic political instability of the nation since independence. Nonetheless, both novels are deeply concerned with attempts to provide insight into how to achieve a positive solution to the conflict. [By Constance E. Berkley]

LITERATURE: SHORT STORY.

Sudanese short-story writing has been pursued as both explicit and implicit social protest. Most of the writers have adopted a form which could demonstrate their political and social views as critical of their own society or the impact of foreign culture. Though most Sudanese short stories are characterized by a certain measure of realism, it is

possible that the form of the short story is more akin to

the traditional Sudanese narrative, lyric poetry, thus making it more acceptable to the average Sudanese.

Two collections, edited by Osman Hassan Ahmed, *A Short Anthology of Sudanese Literature* (1978) and *Sixteen Sudanese Short Stories* (1981), include short stories from the southern Sudan where creative writing has received a new spur since the Addis Ababa Accord of 1972. The southerners write in English and reflect a rich cultural background significantly different from the Arab-Islamic one. [By Constance E. Berkley]

LOGALI HILARY PAUL.

Sudanese administrator and political leader of Bari origin. He was educated at the University of Khartoum and Yale University, but after the 1964 Revolution was recalled from Yale to become Minister of Public Works. He was subsequently Minister of Communications (1965) and of Labor (1967-8). He was secretary general and later Vice President of the Southern Front, and was elected to parliament in 1968. After the 1969 Revolution he was detained briefly and was then named Commissioner for Equatoria Province. After the 1972 settlement he served in the Southern Region High Executive Committee, the Regional Peoples Assembly and the Sudan Socialist Union. SEE: Southern Front, Sudanese Socialist Union

LONGINUS.

The successor to Julian as a Monophysite missionary in Nubia. He arrived in Nubia around A.D. 569 and had missionized as far south as the kingdom of Alwa. SEE: Alwa, Christianity in Nubia, Julian

LUO.

A variety of groups of Nilotes scattered throughout the southern Sudan, with close ties to related groups in Uganda and Kenya. SEE: Nilotic, Acholi, Language and Culture

LWOKI, BENJAMIN, 1918-.

Southern educator and political leader. He served as a teacher in a number of

schools (1936-48), becoming eventually the first Sudanese headmaster of the Church Missionary Society Primary School in Yei. He was on the boards of the University College of Khartoum and Mundiri Teacher Training College after 1950. He served on the Equatoria Provincial Council and was elected to the Legislative Assembly. He was a founder of the Southern Party and became president of the Liberal Party. He contested leadership with Stanislaus Paysama in that party. He served in parliament from 1954-1958. SEE: Legislative Assembly, Liberal Party, S. Paysama, Southern Party

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MACMICHAEL, HAROLD A., 1883-1969.

British colonial administrator. He served in the Sudan Civil Service (1905-33), acting as Civil Secretary (1926-33) during the important transition to indirect rule emphasizing local administration. He was the author of many important books and articles on Sudanese history and anthropology, especially his two-volume *History of the Arabs of the Sudan*. After leaving the Sudan he served as British High Commissioner for Palestine and Transjordan (1938-44).

MADI.

The small numbers of Madi and related Bongo people are the principal Sudanese representatives of the Madi Cluster of the Central Sudanic subfamily of the Sudanic language group. They are the easternmost examples of their language group and are found in the southeastern borders of the Sudan. Small scale hoe-cultivation and livestock are the basis of their economy. They were under heavy attack by Arab slavers during the 19th Century and have been notably acculturated to Nilotic lifeways. Still further impact

was felt by the Madi at the time of Azande expansion. SEE: Azande
MADUOT, TOBY, 1939-.

Sudanese doctor and southern political leader. He took his medical degree in Prague and had a private practice in Khartoum. He was elected to Parliament for a Bahr al-Ghazal district in 1968. He was an active member of the Khartoum-based SANU, working closely with his brother-in-law, William Deng. After the 1969 Revolution he served in the cabinet and then was named Commissioner for Bahr al-Ghazal Province (1971). After the Addis Ababa Agreement of 1972 he became a member of the Southern Region High Executive Council and was elected to the Regional Peoples Assembly. SEE: W. Deng

MAHDI, al-.

In Islamic eschatology, the Mahdi is the divinely-guided leader who would, according to tradition, "fill the world with justice, even as it has been filled with injustice." In popular Islam, the idea of the Mahdi is often associated with messianic expectations. In Sudanese history, "the Mahdi" is most commonly a reference to Muhammad Ahmad al-Mahdi. SEE: other entries on Mahdi.

MAHDI, ABD AL-RAHMAN, al-, 1885-1959.

Posthumous son of Muhammad Ahmad al-Mahdi and leader of the Ansar. After the defeat of the Mahdist state he was suspected by the British. However, he expressed his firm support for Britain in World War I and was seen as a possible counterweight to the influence of Egyptian nationalism in the Sudan. He became very wealthy through agricultural schemes and organized the Ansar into an effective political force. He supported a separate, independent Sudan and his rivalry with Ali al-Mirghani was a main theme in Sudanese

politics. He was patron of the Umma Party and was a powerful force in Sudanese politics until his death. SEE: Ansar, al-Mahdi, al-Mirghani, Umma Party.

MAHDI, MUHAMMAD AHMAD, al-, 1848-1885.

A major religious leader and the founder of the Mahdist movement in the Sudan. He was born in the northern part of Dongola province, the son of a boatbuilder, and received a relatively thorough religious education. He became a pupil of Muhammad Sharif Nur al-Da'im and was initiated into the Sammaniya *tariqa*. His vigorous asceticism brought him into conflict with his teacher. He became a strong critic of what he believed was the prevailing immorality of the social and political leaders of his day. His own zeal and the general popular expectations combined to create the conviction that he was the anticipated Mahdi. In May 1881 he announced his divine mission and issued a call to action to fight the corrupt Turks as a first step towards the introduction of a society purified by Islamic concepts. His support grew rapidly, especially in the context of the harshness of Turco-Egyptian rule in the Sudan, and government attempts to stop the movement militarily failed. By January 1885 the Mahdi's forces had taken Khartoum and most of the northern Sudan was under his control. He tried to create an organization modeled on the early Islamic community. Muhammad Ahmad died in Omdurman not long after the conquest of Khartoum and was succeeded by the Khalifa Abdallahi al-Ta'ishi. The descendants of the Mahdi have played an important role in 20th Century Sudanese history; his great grandson, Sadiq al-Mahdi, was Prime Minister twice in the post-independence Sudan, in 1966-67 and 1986-89. SEE: Aba Island, Ansar, Khalifa Abdullahi, Khartoum, Muhammad Sharif, Omdurman, Other al-Mahdi Entries, Sammaniya

MAHDI, SADIQ, al-, 1936-.

Political and religious leader. He was a son of Sadiq al-Mahdi and a grandson of Abd al-Rahman. He was educated in Khartoum and Oxford and served in the Sudanese Parliament. After his father's death in 1961 he became head of the Umma Party and was elected as Prime Minister in 1966-7 and again from 1986-89, after the overthrow of Nimieri. The leader of the Ansar religious organization, Sadiq's uncle, al-Hadi, clashed with Sadiq and, for a time, two branches of the al-Mahdi family and party opposed each other in parliament. Sadiq advocated a more active modernization of the party and the Ansar organization than did Hadi. Sadiq was imprisoned at various times during the Nimieri regime, being an early opponent of it after the massacre at Aba Island. Sadiq sought political refuge outside of Sudan, most notably in Libya, and a much touted political reconciliation between Sadiq and Nimieri in 1977 brought him back to the country but without a major governmental role. After the overthrow of Nimieri in 1985, the elections that restored democracy to the Sudan brought Sadiq once again to the office of Prime Minister in 1986 as head of a coalition government. However, his failure to open serious negotiations with the SPLM to end the civil war, and to deal decisively with the issue of Shari'a and Islamization led to a weakening Prime Ministership. Sadiq was overthrown by a rightist Islamic military coup in June of 1989. SEE: Aba Island, Ansar, Other Entries on Al-Mahdi

MAHDI, al-, FAMILY.

One of the major religious and political families in the modern Sudan. Its rise to prominence began with the successful movement of Muhammad Ahmad al-Mahdi. The power of the family was reduced somewhat during the time of the Khalifa Abdallahi, who succeeded Muhammad Ah-

mad as leader of the Mahdist movement but was not a member of the Mahdi's family. After the Anglo-Egyptian "reconquest" in 1899, Abd al-Rahman, a son of the Mahdi, emerged as family leader and reorganized the Ansar as a religious and political force. The Ansar became a Sudanese nationalist alternative to the influence of Egypt and thus received some British encouragement. The family provided leadership for both the Ansar religious organization and the Umma Party. Abd al-Rahman's son, Siddiq (1911-1961), was president of the Umma Party and became the Imam of the Ansar when Abd al-Rahman died in 1959. The family was divided in the 1960s between a more modernist branch led by the Umma Party president, Sadiq, Siddiq's son, and a traditionalist branch led by al-Hadi ibn Abd al-Rahman (1915-70), who had become Imam in 1961. Many members of the family held important posts in the Sudan. After the 1969 Revolution, the Mahdist family opposed the new regime and organized Ansar resistance to it. In the spring of 1970 there was an open military clash in Omdurman and at Aba Island and the Ansar resistance was defeated. The Imam Al-Hadi was killed while trying to escape to Ethiopia, and most other members of the family fled into exile. Members of the family were often accused of plotting against the Nimieri government. During the military regime of Al-Bashir (1989-) many family members have been jailed or placed under house arrest. SEE: Other Mahdi Entries, Umma Party

MAHJUB, ABD AL-KHALIQ, d. 1971.

Sudanese political leader. He was an active leader and early organizer in the Sudanese Communist Party. He came to lead the more orthodox Marxist, Moscow-oriented section of the party. As Secretary General of the SCP he was jailed during the Abboud government and played an

active role, after his release, in the 1964 Revolution. In 1968 he won a parliamentary seat running as an independent. Although he cooperated initially with the new regime after the 1969 Revolution, he was arrested and deported in 1970 and arrested again on his return. He was accused of cooperating with the attempted coup in July 1971 and was executed just after Nimieri returned to power. SEE: Sudan (Sudanese) Communist Party

MAHJUB, MUHAMMAD AHMAD, 1908-.

Sudanese political leader and intellectual. He graduated from Gordon Memorial College and the Khartoum School of Law. He was active in the early intellectual groups, being a leader of the Hashmab group and writing articles and poetry. He was active in the Graduates Congress and, following World War II, he was secretary general of the Independence Front but resigned in protest over a government pay raise. He served on the Constitutional Commission and in local government bodies. In 1953 he was elected to parliament as an independent and was elected head of the parliamentary opposition by the pro-independence supporters. He subsequently became associated with the Umma Party. He served as Minister of Foreign Affairs (1956-8) in the government of Abdallah Khalil and in the same post in the transition government after the 1964 Revolution. He was Prime Minister in 1965-6 and 1967-9 and played an active role in Arab world international relations. After the 1969 Revolution he spent much of his time out of the country writing. SEE: Abdallah Khalil, Graduates Congress, Hashmab Group, Independence Front, Umma Party

MAJADHIB (Plural of Majdhub),
see: Majdhubiya

MAJDHUB, al-,
see: Majdhubiya

MAJDHUBIYA.

A localized *tariqa* associated with the Majdhub family of Damar. The family and order have a long tradition of religious and political influence. The order is described as a branch of the Shadhiliya because of the liturgy used by family leaders. Muhammad al-Majdhub "al-Kabir" led the Majadhib branch of the Ja'aliyin people in the early 18th Century. His son, Hamad al-Majdhub (1693-1776), established the family's position at Damar as leading educators, religious leaders, and political intermediaries. The family's center became a virtually independent theocratic enclave. Hamad's grandson, Muhammad al-Sughayir (1796-1832), transformed the order into one of regional rather than localized importance. He fled from the Sudan to study in Arabia after the Turco-Egyptian armies destroyed Damar. In Arabia he was a student of the Islamic revivalist, Ahmad ibn Idris. On his return around 1830, al-Sughayir succeeded in winning followers throughout the eastern Sudan. His nephew and *khalifa* was al-Tahir al-Majdhub (1822-90). Al-Tahir joined the Mahdist movement in 1882 and he and his followers cooperated with Uthman Digna, the Mahdist military leader of the eastern Sudan.

The order did not dissolve during the Mahdist era and al-Tahir's successor was his son, Muhammad al-Majdhub III (1863-1930). Muhammad III fought as a Mahdist commander and received a pardon from the British. He was a respected religious leader, poet, and scholar in the early 20th Century. The family and order maintain a position of prestige in the eastern and central Sudan, especially among some Beja people, but are less involved in national politics. Leaders like Bashir Ahmad Jalal al-Din (1854-1937), head of the order in the 1930s, participated in local government and were influential landlords. Because of their association with the Mahdist cause, the Majadhib have

often clashed with the Mirghani family. SEE: Ahmed ibn Idris, Beja, Damer, Ja'aliyn, Mirghani, Shadhiliya, Uthman Diqna

MAKURIA (MUKURIA).

A kingdom which emerged in Nubia after the fall of Meroe, capital of Kush. Its capital was at Old Dongola. In contrast to the neighboring states of Nobatia and Alwa, the rulers of Makuria appear to have converted to Orthodox rather than Monophysite Christianity in the middle of the 6th Century. Makuria merged with Nobatia to create the kingdom of Dongola around 650-700 A.D. SEE: Alwa, Christianity in Nubia, Dongola, Nobatia

MALAKAL.

This is the provincial capital city of Upper Nile Province, just north of the confluence of the Sobat River and Bahr al Ghazal River, which is approximately at the north end of the Jongeli canal. Just north of Malakal was the village and river post of Fashoda which was the site of the famous stalemate between France and Britain over the control of the White Nile. The area around Malakal was heavily slaved during the Turkiya and efforts were made to control the slave trade at Fashoda, the political ancestor of Malakal.

Since independence, Malakal, a "gateway" to the south, has served as a river town for local administration having only a small population. However, because of large numbers of refugees from the war in the south, who sometimes are subjected to attacks by the SPLA, the population has jumped from 34,000 in 1983 to 80,000 according to a 1986 estimate. SEE: Fashoda, Juba, Slavery, Sudanese People's Liberation Army, Wau

MALWAL, BONA.

Sudanese journalist and political leader. Before the 1969 Revolution, he was editor of *Vigilant*, a Khartoum English-language newspaper with a southern perspective. After the Addis Ababa

Agreement of 1972 he was named Deputy Minister of Information and Culture (1972-3), then Minister of State for Information (1973-6), and then Minister of Culture and Information (1976-7). It was in this last post that he founded the internationally read English-language magazine, *Sudanow*, which sought an independent position in the midst of military rule. At present he edits the *Sudan Democratic Gazette* in exile from London. SEE: Addis Ababa Agreement

MANJIL.

A title used by exceptionally important chiefs subject to the Funj sultans. The best known *manjils* were the Abdallab leaders. SEE: Abdallab, Funj Sultanates

MANSUR, IBRAHIM MONEIM.

Sudanese businessman and political leader. He was named Minister of Economy and Trade in the first Sudan Socialist Union government in 1971. He served in the cabinet in that capacity until early 1975 when he lost his posts in the cabinet and the SSU Political Bureau as a result of an apparent conflict of interest in the Peoples Assembly. SEE: Sudanese Socialist Union

MA'QUR, AHMAD, al-.

A person associated in local traditions with the transfer of power in Darfur from the Tunjur to the Keira dynasties. He is said to have been related through marriage to both dynasties. There is some question as to whether he is an actual historical figure or a mythological figure in whose story a long series of events are subsumed. The events of his life fit into the pattern of the "Wise Stranger," a common theme in the Sudanic belt of Africa, who comes to a barbarous land, introduces new ideas and customs, marries the chief's daughter, and establishes a new dynasty. SEE: Darfur, Fasher, Keira, Tungur

MARDI, MUHAMMAD AHMAD, al-, 1902-1966.

Sudanese political leader. He was originally a judge in the Islamic Courts. He was elected to Parliament in 1953 with the NUP and became Minister of Local Government in Ismail al-Azhari's cabinet (1954-6). After the 1964 Revolution he was secretary general of the NUP and served in the cabinets of Muhammad Ahmad Mahjub and Sadiq al-Mahdi as Minister of Commerce (1965-6). SEE: Al-Azhari, NUP, M.A. Mahjub, S. Al-Mahdi

MAY REVOLUTION, 25 May 1969-6 April 1985.

Term applied to the regime begun by the seizure of power in May 1969 by General Ja'afar al-Nimieri that continued for 16 years, Sudan's longest period of military rule. The revolution brought an end to the period of party and parliamentary politics that had been initiated by the October Revolution in 1964. Party politics seemed unable to solve the problems of economic development and the war in the south. As a result, Sudanese public opinion accepted the new revolutionary government with little opposition.

Built upon a political philosophy of Arab socialism and single party rule (like that of Egypt), the Sudanese Socialist Union (SSU) became the symbolic representative of the popular mass will. The May Revolution's single greatest achievement was that of peace and regional self-rule for the southern Sudan with the signing of the Addis Ababa Agreement on 3 March, 1972. Thereafter this day was celebrated as "Unity Day." Former Anya-Nya leader, Joseph Lagu, was elected President of the High Executive Council of the Southern Region.

Under the May Revolution, after the 1971 attempted overthrow, the indigenous mercantile class began to grow and Sudan's external debt increased.

The economy became more dependent on Arab development capital and loans from the World Bank and International Monetary Fund. The Jonglei canal was begun during the May Revolution, as was the exploration and commercial exploitation of oil by Chevron company. More successful development schemes, like the Kenana Sugar Project, were carried out under "Five Year" economic plans. Higher education was expanded with the opening of two major universities outside of Khartoum, the University of Juba in 1977 and the University of the Gezira. A number of architectural projects are associated with the May Revolution, like the People's Assembly building in Omdurman and Friendship Hall Conference Center in Khartoum.

The May Revolution ended in April 1985 after several months of popular, anti-regime demonstrations that resulted in a seizure of power by General Sawar al-Dahab who promised to restore civilian rule. SEE: Addis Ababa Agreements, Lagu, Nimieri, October Revolution, Sudanese Socialist Union

MAYEN, GORDON MUORTAT.

Southern political leader. He joined the government service in 1946, eventually serving as an assistant district commissioner. After the 1964 Revolution he was the first vice president of the Southern Front and Minister of Works in the transition government. He was a Southern Front spokesman at the Roundtable Conference in 1965 and then became active in southern exile groups. He served as foreign affairs spokesman for the Southern Sudan Provisional Government (SSPG) in 1968 but then formed the Nile Provisional Government (NPG) in opposition to the SSPG. He advocated the policy of demanding complete independence for the south. When the NPG broke up, he did not participate in the Anyidi Revolutionary Government nor, later, did he

cooperate with Joseph Lagu. He continued to advocate total independence for the south and rejected the Addis Ababa Agreement of 1972. He sought political asylum in Great Britain and tried to create the African National Front. SEE: Addis Ababa Agreement, Anya-Nya, J. Lagu, Nile Provisional Government, Southern Front

MBORO, CLEMENT.

Sudanese administrator and southern political leader. He joined the government service in 1940 and was the senior southern Sudanese official in the administration when the Sudan became independent. By 1964 he had become the deputy governor of Darfur Province. After the 1964 Revolution he was a founder and the president of the Southern Front and was Minister of Interior in the transition government (1964-5). He later served as Minister of Industry (1968-9) and was elected to Parliament in 1968. He was jailed briefly following the 1969 Revolution but was named president of the Relief and Resettlement Commission after the Addis Ababa Agreement of 1972. He was elected to the Southern Regional Peoples Assembly in 1973. SEE: Addis Ababa Agreements, Southern Front

MEK (MAK).

A title used by some traditional chiefs in the Sudan. SEE: Mek Nimr, Shendi.

MEK NIMR.

Ja'ali leader and ruler of Shendi who, in 1822, killed Isma'il Kamil Pasha and some of his associates by luring them into a building for a party and then burning the structure. As a result, his successor, Muhammad Bey Khusraw, "the Daftardar," set about a campaign of both revenge and repression in the region. Mek Nimr and his family fled to the al-'Atish, east of Gedaref, where they took refuge with others who had sought asylum from Turco-Egyptian

rule and taxation. SEE: Isma'il Kamil, Muhammad Khusraw, Shendi

MEROWE, KAREIMA.

The location of ancient Napata, the sometimes capital of Kush, survives today although of minor importance given its relative isolation. Of the several towns, just downstream from the 4th cataract, one must distinguish (New) Merowe from its ancient namesake far across the Bayuda desert near the modern town of Shendi. In 1955 Merowe's population was not even 2,000 and by 1965 it had reached only 2,700. Kareima's people numbered 6,000 in 1955, but this figure fell to less than 5,000 by 1965. By 1987 Kareima's population had reached about 15,000. Kareima, a modest market town is serviced by a rail spur to Abu Hamed; Merowe has a small airport for domestic flights.

Archaeological interest is very well served in this area with the remains of a huge temple to Amon at the base of Jebel Barkal and the extensive pyramid burials there, and at nearby Kurru and Nuri. These places were especially significant in the New Kingdom during the reigns of Tutmosis III and Amenophis II, but this religious center continued in use until the end of Kushitic Empire. Today the tourist potential of these sites is only marginally developed, but one may stay at Kareima's "Taharka Hotel." SEE: Kushites at Napata; Taharka

MIHERA BINT ABBOUD.

Shayqiya girl whose legendary story turned her into a Sudanese folk heroine. During the Turco-Egyptian invasion of the northern, riverain Sudan, the Shayqiya men were said to have been reluctant to face the invaders. The unmarried Mihera mounted a camel, and with the traditional woman's *zaghareet* (ululation), she exhorted the men to battle. The Shayqiya became famous for this act of resistance

to foreign invasion instigated by Mihera, now celebrated in story and song. SEE: Shayqiya

MIRGHANI, SAYYID ALI IBN MUHAMMAD UTHMAN, al-, 1878-1968.

A major religious and political leader. He was a member of the Mirghani family and leader of the Khatmiya tariqa in the 20th Century. He lived in Cairo during the Mahdist era and was a vigorous opponent of the Mahdi's movement. He cooperated with the British in the Anglo-Egyptian "reconquest" and was, in the early 20th Century, considered by the British to be the chief spokesman for local opinion. His rivalry with Abd al-Rahman al-Mahdi led him to be more sympathetic to Egyptian nationalism as the Mahdists received more favorable treatment from the British.

Following World War II Sayyid Ali was the major patron for parties supporting unity of the Nile valley, especially the National Front (1949-52) and then the NUP. After independence he supported the creation of the Peoples Democratic Party and opposed the politics of Ismail al-Azhari. During the Abboud era his personal prestige among the military leaders meant that he maintained a degree of political influence. Following the 1964 Revolution, illness reduced his direct involvement but he continued to be an important focus of political action until his death in 1968. SEE: Abboud, Al-Azhari, Khatmiya, Other Mirghani Entries, NUP, PDP

MIRGHANI, HASAN IBN MUHAMMAD UTHMAN, al-.
see: Khatmiya, Mirghani Entries

MIRGHANI, MUHAMMAD UTHMAN, al-(and MUHAMMAD UTHMAN II).
see: Khatmiya, Mirghani

MIRGHANI, MUHAMMAD UTHMAN IBN AHMAD, al-.

A member of the Mirghani family, who assumed a leadership role in the family's center in Kassala after his father Ahmad's death in 1928. In national politics he usually accepted the leadership of his uncle, Ali al-Mirghani. Muhammad Uthman was active in the early days of nationalist party politics and helped to organize the National Front in 1949, and was also the publisher of an independent newspaper later. However, he retired from public life in the 1950s because of ill health and some disagreements with other Khatmiya political leaders. SEE: Other Mirghani Entries

MIRGHANI, MUHAMMAD UTHMAN IBN ALI, al-, 1936-.

The leader of the Khatmiya after the death of his father, Ali, in 1968. As a young man he took part in the religious and political activities of the order. Following the October Revolution of 1964 he participated more directly in the Peoples Democratic Party and was named to the Executive Committee of the Democratic Unionist Party when it was formed in 1968 through the merger of the PDP and the NUP. After the 1969 Revolution he gave his support to the Nimieri government in its conflict with the Ansar but has had no official political role. SEE: Khatmiya, NUP, PDP

MIRGHANI FAMILY.

A prominent family with religious prestige in the Sudan. In the 18th Century the family, residing in Mecca, was among the recognized descendants of the Prophet Muhammad. Muhammad Uthman al-Mirghani (1793-1853) was a student of Ahmad ibn Idris and established the Khatmiya tariqa. Muhammad Uthman preached in the Sudan around 1817-21, where he married a local woman. Hasan (1819-69), his son by this marriage, returned to the Sudan and firmly established the family and order as

an influential force in the Sudan. The family and order also had branches in Arabia, Egypt, and Eritrea. The Mirghanis in the Sudan worked closely with the Turco-Egyptian regime and were vigorous opponents of the Mahdi. Hasan's son, Muhammad Uthman II (1848-86), was an effective mediator and organizer. He died in Cairo after leading ultimately unsuccessful resistance to the Mahdist movement in the Nile valley and Kassala area. His sons, Ahmad (1877-1928) and Ali (1878-1968), lived outside the Sudan until the Anglo-Egyptian reconquest.

In the 20th Century many members of the family, from different branches, were active in religious and political affairs. They quite consistently opposed revived Mahdist influence. At first they cooperated with the British but then became more pro-Egyptian, fearing that British cooperation with Abd al-Rahman al-Mahdi would lead to a Mahdist-dominated Sudan. They aided parties supporting Nile valley unity. Muhammad Uthman ibn Ahmad helped organize the National Front in 1949, and the family, especially Ali, was identified with the Peoples Democratic Party formed in 1956. The family exercised some influence on the Abboud regime and was relatively active in party politics in the 1960s. At Ali al-Mirghani's death in 1968, his son, Muhammad Uthman succeeded him in family and *tariqa* leadership. The family cooperated with the Nimieri revolutionary government after the 1969 Revolution and was active again in party politics during the most recent period of democracy, 1986-89. SEE: Ahmed Ibn Idris, Khatmiya, National Front, NUP, Other Mirghani Entries, PDP

MIRGHANIYA.

see: Khatmiya

MISSIONARIES IN SUDAN (1846-1964).

The European commercial stronghold in upper Nile was achieved in

part through missionary pressure. The Vicariate Apostolic of Central Africa was established in 1846 as a first step toward establishing a mission to the now accessible territories. A group of Catholic missionaries established headquarters at Khartoum in 1848, and sent Ignaz Knoblecher to upper Nile as head of the mission. The first missionaries arrived at Gondokoro in 1853 to missionize among the Bari. Unsuccessful, the last surviving missionary withdrew in 1854 to found the station of the Holy Cross among the Dinka further north, led by Monsignor Daniele Comboni. Both Holy Cross and the Gondokoro missions were abandoned in 1859 and 1860, respectively, and Comboni withdrew to Khartoum with a small retinue of Dinka converts. The fate of these failed mission attempts convinced Comboni that Christianity could best be spread in Africa by Africans. Caterina Zeinab, baptized in Egypt in 1860, became the first Dinka evangelist, returning to Khartoum to teach at the mission and assist with baptisms.

Comboni, with his philosophy of native evangelism, founded a Seminary in 1867 at Verona for this purpose, and in the course of his efforts established the Catholic Church in the Sudan. Achieving limited success, Christian evangelizing came to a halt during the Mahdiya. After the reconquest, Comboni missionaries returned to the Sudan, and in 1900 the Comboni Sisters established their first school for girls in Omdurman and another in Khartoum. In 1903, the Sudan government assigned the following separate Sudanese territories to the Missionary Societies, which had applied for permission to carry out evangelizing work:

- (1) Upper Nile Province, from east bank of the Nile to Sudan-Ethiopian border, was assigned to the United Presbyterian Church of America;
- (2) West of the Nile and the whole of Bahr al-Ghazal

(except Rumbek) was allotted to the Catholic Mission; and

(3) In Equatoria, west of the Nile (Yei, Yambio, Moru) was allotted to the Church of England, the Episcopal Church.

In 1957, after Sudanese independence, the mission schools in the south were taken over by the Ministry of Education. In 1962 the government forbade all missionary activity without permission from the Council of Ministers; and in 1964 all foreign missionaries were expelled from the south leaving the Sudanese clergy in control of church activities there. In 1974 the Holy See set up a local hierarchy in the Sudan with two ecclesiastical provinces and bishops administering each, consisting of all dioceses of the northern and southern Sudan. The fear of Christian evangelism grew during the period of Islamic resurgence, after 1977, and with the renewal of civil war in the south in 1982, and Islamization of the Sudan's laws in 1983, the tensions between Christianity and Islam became more politicized. Relief efforts in the war-ravaged southern Sudan were often hampered by government suspicion of the Christian relief agencies' motives. SEE: Christianity in Nubia, D. Comboni, Juba, Khartoum, Knoblecher, W. Salim, C. Zeinab

MONDIRI, IZBONI.

Southern political leader. He was active in southern party affairs in the 1950s, forming the Federal Party in 1957-8 as a result of a split within the Liberal Party. He was elected to parliament in 1958, but was jailed for incitement when he worked to rally support for a federal form of government. After the 1964 Revolution he was named Minister of Communications in the transition government but he left the country in 1965 to work with southern opposition groups. He was a leader in the Azania Liberation

Front and was a prominent commander of southern forces in Equatoria. He was active in the South Sudan Liberation Movement and played a key role in the negotiations leading up to the Addis Ababa Agreement of 1972. After the settlement he served in the Southern Region High Executive Council (1973-5). SEE: Addis Ababa Agreements, Federal Party, Liberal Party, South Sudan Liberation Front.

MUFTI, IBRAHIM, al-, 1913-.

A modern nationalist and political leader. He was educated in the Sudan and became a lawyer. He was one of the founders of the Graduates Congress and the Ashigga Party, and was generally active in pro-Nile unity nationalism. He became a member of the executive committee of the NUP after it was formed in 1952 and was then elected to parliament. He served in the cabinet of Ismail al-Azhari as Minister of Commerce and then of Finance. After the 1964 Revolution he was again a major NUP leader, serving at various times as Minister of Finance, of Foreign Affairs, and of Irrigation. He was no longer active in politics after the 1969 Revolution. He is a descendant of a 19th-Century religious leader, Ismail al-Wali, and a cousin of Ismail al-Azhari. SEE: Ashigga, al-Azhari, Graduates Congress, National Unionist Party, al-Wali

MUHAMMAD ABU LIKAYLIK, ca.1710-1776.

A Funj military commander who became the virtual ruler of the sultanate. He won a series of battles and became the governor of Kordofan. In 1761 he was joined by the old Funj nobility and deposed Sultan Badi IV. He and his family ruled through a series of puppet sultans. Although his clan, the Hamaj, dominated the state, they were unable to prevent a series of debilitating civil wars. SEE: Funj Sultanates, Hamaj, Sennar

MUHAMMAD ALI, 1769-1849.

A soldier from the Balkan Peninsula who was the Ottoman governor of Egypt between 1805-1849. He instituted modernizing reforms there and became virtually independent from his Ottoman overlords. In 1820 he sent military forces into the Sudan and conquered most of the northern part of the country. In 1882 his son Ismail Kamil Pasha was assassinated by Mek Nimr. This precipitated a sustained punitive expedition by Muhammad Khusraw. In 1838-9 Muhammad Ali visited Sudan.

Throughout the Turkiya (the Turco-Egyptian administration of the Sudan) the slave trade was widespread although various efforts were made to bring it to an end. The last attempt was made by Charles Gordon, who represented Ottoman rule, but who was defeated by the Sudanese Mahdi. SEE: C. Gordon, Ismail Kamil, Muhammad Khusraw, al-Mahdi, Slavery

MUHAMMAD AL-MAHDI AL-SANUSI.

see: Sanusiya

MUHAMMAD AL-MAJDHUB AL-KABIR. see: Majdhubiya

MUHAMMAD AL-MAJDHUB AL-SUGHAYYIR.

see: Majdhubiya

MUHAMMAD BADR AL-UBAYD, ca.1810-1884.

A prominent religious leader in the Blue Nile area in the 19th Century. He was famous as a teacher and *tariqa* leader and established an important religious center at Umm Dubban. His sons gave strong support to the Mahdist movement.

MUHAMMAD IBN SARHAN AL-SUGHAYRUN.

see: Awlad Jabir

MUHAMMAD KHUSRAW AL-DAFTARDAR, d. 1833.

A Turkish soldier in Muhammad Ali's service in Egypt. He was a financial officer and then a major officer in the armies that conquered the Sudan in 1820-22. He was responsible for the conquest of Kordofan and also led a long-term punitive expedition in 1822 following the murder of the son of Muhammad Ali, Ismail Kamil Pasha. Ismail Pasha was also the brother-in-law of "the Daftardar". He returned to Egypt in 1824, leaving his name and mark in the Sudan to connote the worst of Turkish repression. SEE: Muhammad Ali, Ismail Kamil, Mek Nimr

MUHAMMAD SHARIF NUR AL-DA'IM, d. 1908.

Leader of the Sammaniya *tariqa* in the 19th Century and grandson of Ahmad al-Tayib, who introduced the order into the Sudan.

Muhammad Sharif was a prominent religious notable in the time of Turco-Egyptian rule. His most famous student was Muhammad Ahmad al-Mahdi, the famed revivalist leader of 19th-Century Sudan. Although Muhammad Sharif quarreled with his student, and initially opposed the Mahdist movement, he later joined the Mahdists. After the Anglo-Egyptian conquest, Muhammad Sharif lived in the village of Ahmad al-Tayib's tomb as a respected figure. He was succeeded in Sammaniya leadership after his death by his son, Abd al-Mahmud. SEE: M.A. Al-Mahdi

MUHAMMAD TAJ AL-DIN AL-BAHARI.

see: Qadiriya

MURLE.

see: Beir Cluster

MUSA, UMAR AL-HAJ.

Sudanese soldier and political leader. He completed training at the Officers Training School in Omdurman in 1944 and began a military

career. During the Abboud era he was appointed officer commanding the Signal Corps and was a senior officer at the time of the 1969 Revolution. Soon after the revolution he was Minister of Defense briefly and then was named Minister of National Guidance (1969-71), becoming Minister of Information and Culture in the first SSU cabinet in 1971, remaining in the post until 1975. In 1975 he was made Assistant Secretary General of the Sudan Socialist Union.

MUSLIM BROTHERHOOD.

A militant religious and political organization formed in Egypt in 1928. It advocates government and laws based directly on the Qur'an and Sunna and works for basic Islamic revival. The Brotherhood recruited individual Sudanese in the 1940s but a branch was not established in the Sudan until the early 1950s. At that time the Brotherhood came together with the Islamic Movement for Liberation, a Sudanese group with similar aims formed in 1949. The Brotherhood was popular among students and recent graduates. In 1964 it entered electoral politics with the creation of the Islamic Charter Front, an attempt to build a mass organization around the Brotherhood nucleus. The leader was Hasan al-Turabi from the University of Khartoum Faculty of Law. There were some divisions among the leadership in the 1960s reflecting tensions between leaders of the local Islamic Movement for Liberation and the Brotherhood. All of these Islamic groups were initially outlawed after the 1969 May Revolution but continued to be active in opposing the revolutionary regime.

After Nimieri crushed the communist-backed coup attempt of 1971, the Muslim Brotherhood was not in much jeopardy, and eventually individual Muslim Brothers came to play an active role in the Nimieri regime, especially as it began to pursue a policy of

Islamization after 1977. By the end of the 1970s the Muslim Brothers controlled most of the university student unions. Hasan al-Turabi was made Attorney General after the "September Laws" were introduced in 1983, and the Muslim Brotherhood remained allied with the May Revolution until its last days in 1985. In the wake of the new democracy that the Sudan experienced after 16 years of military rule, the Muslim Brotherhood developed a more broadly-based political organization, the National Islamic Front, in 1985, which came to dominate the al-Beshir government which seized power on 30 June 1989. SEE: KUSU, National Islamic Front, Nimieri, Hassan al-Turabi, University of Khartoum

MUSLIM SISTERHOOD.

see: Muslim Brotherhood, Women's Front

MUSTAFA, ZAKI.

Sudanese lawyer and legal scholar. He served as Dean of the Law Faculty at the University of Khartoum and was named Attorney General in 1973. In 1975 he became a part-time legal advisor to Nimieri and was appointed secretary general of the joint Saudi-Sudanese authority for exploitation of Red Sea resources.

-N-

NAHUD, EN.

This town on the western side of Kordofan is about 130 miles west of El Obeid. Its Arabic name, "breasts" is said to refer to the abundant supply of wells in the town and vicinity. It was from En Nahud that the British made their final moves in conquered Darfur in 1916 and its history is often associated with events further west. In 1901 Sultan Ali Dinar stayed briefly in Nahud and his cousin/representative met British officials there in 1903. By 1910 the British had

constructed a telegraph line there as they strengthened their presence in Kordofan. During this period the British also developed the anxieties over Fur expansion by the Hamar people of En Nahud and subsequently used them in their attack on Darfur. In 1915 the British added more to the defense of En Nahud fearing an attack by Ali Dinar. More wells were dug and supplies of durra were accumulated. By March 1916 at the time of the inspection by General Wingate, En Nahud held some 2,000 Anglo-Egyptian troops. In May 1916 Major Huddleston took this army to El Fasher to consolidate the control over Darfur.

Following the conquest of Darfur the local trade in gum arabic, cattle, camels, hides, and cotton allowed for a steady, but modest increase in the population and commerce of En Nahud. At the time of the conquest of Darfur the population of En Nahud was about 7,500 people. Although the town is situated in Hamar territory, it was Jellaba and Greek merchants from the Nile valley who controlled the local commerce. Once the railway went to the south of En Nahud at Abu Zabad, the future growth of En Nahud became limited and, while it has developed, it is certainly not growing as fast as other towns of the western Sudan. By the time of independence its population had reached 17,300, but by 1969 its population had only grown to a modest 22,000. Even by 1983 the population had only reached 30,000. SEE: Ali Dinar, El Fasher, El Obeid

NAPATA.

see: Kushites at Napata.

NATIONAL FRONT, 1949-1952.

A political grouping formed in 1949 by members of the Khatmiya which received support from Ali al-Mirghani. It opposed the more extreme positions of the Ashigga, favoring dominion status for the Sudan in unity with Egypt.

The leader of the Front was Muhammad Uthman ibn Ahmad al-Mirghani, a nephew of Sayyid Ali, and its major political spokesman was Mirghani Hamza. The party was weakened by the illness of Muhammad Uthman in 1952 and was dissolved when the Front participated in the creation of the NUP. SEE: Ashigga, Khatmiya, Mirghani, National Unionist Party

NATIONAL FRONT, 1957-1958.

A coalition of organizations opposed to the pro-Western and conservative policies of the Abdallah Khalil government. It was formed in 1957 and included the NUP, the Anti-Imperialist Front, and the National Union of Students. The Front came to an end with the military government of 1958. SEE: Abdallah Khalil, Anti-Imperialist Front, NUP

NATIONAL FRONT, 1974.

A combination of Muslim Brotherhood, Umma Party, and other politicians opposed to the Nimieri regime, that was accused of anti-government plots. SEE: Muslim Brotherhood, Umma Party

NATIONAL ISLAMIC FRONT (NIF).

A new political group organized after the April 1985 coup which overthrew the Nimieri regime. An outgrowth of the Muslim Brotherhood, it represents a broader base for popular mobilization toward a political agenda of Islamization. Their program for future political direction is summarized in the *Sudan Charter, National Unity and Diversity* (1987), which emphasizes freedom of religious choice. Islamic jurisprudence would be the general source of law, reflecting the Muslim majority population, while minority populations would have personal law and customs recognized by the Shari'a which recognizes the principle of religious freedom.

Further, Sudan is conceived of as a single country wherein cultures and traditions of Arab origin and African origin have blended. Power sharing is envisioned as taking place within a political system of constitutional decentralization.

Despite the latter position, the NIF has stood outside of the major peace initiatives taken since the mid-1980s. It is the only major political grouping not to sign the watershed Koka Dam Declaration of 1986 and accept other similar attempts to institute peace talks. The NIF backed the military regime of Omer al-Beshir after it toppled the Sadiq al-Mahdi government, and it has been the only group not to join the opposition National Democratic Alliance since that time. SEE: Muslim Brotherhood

NATIONAL UNIONIST PARTY (NUP).

The NUP was formed late in 1952 as a merger of a variety of groups favoring unity of the Nile valley. It received the support of Ali al-Mirghani and was led by Ismail al-Azhari. It won a majority of seats in the Parliament elected in 1953 and formed the government that proclaimed the independence of the Sudan. However, in 1956 the Khatmiya wing of the NUP left to form the Peoples Democratic Party (PDP), leaving the NUP as the party of al-Azhari. It was outlawed during the Abboud regime and joined in opposition. After the 1964 Revolution, al-Azhari allied his party with the Umma Party, with al-Azhari acting as head of state and the Umma providing the prime ministers. The NUP merged with the PDP to form the Democratic Unionist Party in 1967. SEE: Al-Azhari, Khatmiya, al-Mirghani

NATIONALIST PARTY.

A short-lived party created in 1946 supporting independence for the Sudan. It participated in the National Front and soon merged with the Umma Party.

NAZIR.

The Arabic term applied to an appointed official in local government to represent a region of a traditional ethnic group.

NDOGO.

see: Azande

NIAM NIAM.

An older, probably pejorative, term, sometimes applied to the Azande.
SEE: Azande

NILE PARTY.

A small party formed in 1967. It had some following in Bahr al-Ghazal and won one seat in the 1968 parliamentary elections.

NILE PROVISIONAL GOVERNMENT (NPG).

A southern political group. It was formed in Uganda in 1969 when the Southern Sudan Provisional Government broke up. Its main leaders were Gordon Mayen and Maro Morgan. The NPG was soon split with the formation of the Anyidi Revolutionary Government. The NPG dissolved in 1970, but Mayen refused to accept the leadership of Joseph Lagu in the Southern Sudan Liberation Movement. Mayen formed the African National Front which opposed the 1972 settlement. SEE: J. Lagu, G. Mayen, Southern Sudan Provisional Government, Anyidi Revolutionary Government

NILO-HAMITIC.

see: Nilotic

NILOTIC.

All Nilotes belong to the eastern group of Sudanic language speakers. Most are cattle, sheep and goat pastoralists by tradition. They arrived from southeastern Sudan sometime before 1000 A.D. The extent of greater Nilotic territory also includes others such as the Luo, Masai, Karamajong, Jie, and Turkana. At the northeastern peripheries of their

territory they came into contact with Cushitic or Hamitic

influences through Ethiopia and are sometimes called Nilo-Hamitic people.

In the Sudan, after reaching superior grazing lands to the east and west of the Bahr al-Jebel, Nilotic people dispersed in all directions. The best known Sudanese Nilotes are the Dinka and Nuer. Elsewhere, they spread over a group of earlier inhabitants, the Pre-Nilotes, and transferred their linguistic system to them. To the southwest their spread was checked by the Azande people and in the north it was blocked by cattle-herding Arabs and the Pre-Nilotic Shilluk. SEE: Language and Culture, Cattle-herding Arabs, Nuer, Dinka, Shilluk

NIMIERY, JAAFAR, 1930-.

Sudanese head of state and military leader. He graduated from the Sudan Military College in 1952 and took military training courses in Germany and the United States. He became commanding officer in the military training camp at Gebeit in the Red Sea area. He was the recognized leader of the revolution in May 1969, and became the chairman of the Council of the Revolution and Minister of Defense in the new government. In October 1969 he became Prime Minister and held that post, along with a variety of ministerial positions. In 1970 the Revolutionary Council named him Supreme Commander of the Armed Forces. In July 1971 he was briefly dismissed during an abortive coup attempt, but he soon regained his position. In the fall of 1971 he was elected President in a special national referendum and held the positions of President, Prime Minister, and Minister of Planning in the first government formed after the adoption of the new national constitution. He was also a member of the SSU Political Bureau. He was recognized as the leading figure in the creation of the new constitutional regime, the organization of the Sudan Socialist Union, and in bringing

about the negotiations that led to a settlement of the conflict in the southern Sudan.

Surviving a second major coup attempt in 1976, Nimeri was "elected" again to the Presidency of the Republic by national plebiscite in 1977. Thereafter he turned increasingly to Islam for political leverage and personal comfort. He began to appear in public in *jellabiya* and turban, and was frequently photographed praying in the mosque. His regime undertook a number of moves toward Islamization of state and society after 1977, the most controversial of which was declaring Islamic law to be state law with the "September Laws" of 1983 which introduced the harsh *hudud* punishments into civil and criminal law. With a regime that was perceived as ever more dictatorial, and with Nimeri declaring himself "Imam" he became isolated politically and the object of antigovernment demonstrations in 1984-85. While on an official visit to the U.S., Nimeri was overthrown on 6 April 1985 by General Suwar al-Dahab who promised to restore the Sudan to civilian rule within a year. Nimeri never returned to the Sudan and has remained in exile in Egypt where his extradition became a minor political issue between the two countries. SEE: May Revolution, Sudanese Socialist Union

NIMR MUHAMMAD NIMR, ca.1785-ca.1846 (MEK NIMR).

The last of the autonomous Meks of the Jaaliyin in Shendi. He rose to power in the warfare of the last days of the Funj and unwillingly submitted to the Turco-Egyptian army in 1821. In 1822 he trapped and killed Isma'il Kamil Pasha, the Turco-Egyptian commander, but his revolt was short-lived. He fled to the Ethiopian borderlands and continued to conduct small raids on the eastern Sudan. SEE: Isma'il Kamil, Mek, Muhammad Khusraw.

NINTH OF JUNE DECLARATION, 1969.

One of the earliest and most far-reaching policies of the May Revolution. The Declaration recognized the historical and cultural differences between north and south Sudan, and stated that the unity of the Sudan must be built upon these objective realities. It added that the southern people have the right to develop their respective cultures and traditions within a united, socialist Sudan. "Regional Autonomy" was offered to the south as a means of fulfilling these goals while providing a mechanism for unity within the democratic structures of the North. In this first statement a four-point program was offered including: (1) a general amnesty; (2) a promise of economic, social, and cultural development of the South; (3) the appointment of a Minister for Southern Affairs; and (4) provision was made for the training of personnel. Ultimately, the spirit of this Declaration led to the Addis Ababa Agreements and a decade of peace, thus providing a model for any future Sudanese reconciliation. SEE: Joseph Garang, J. Nimieri, Addis Ababa Agreement

NOBATIA.

The kingdom of Nobatia emerged in Lower Nubia in the late 200's A.D. The origins of the Nobatae are unclear but they seem to have received assistance from the Roman rulers of Egypt in conflict with the Blemmyes. It is probable that the Nobatae were the people of the X-Group or Ballana Culture but some scholars identify the latter as the Blemmyes. At times the Nobatae and Blemmyes joined together to fight the Romans based in Egypt. The rulers of Nobatia converted to Monophysite Christianity through the works of Julian around A.D. 543. The kingdom eventually merged with Makuria to form the kingdom of Dongola around A.D. 650-700.

Despite the isolation from the Egyptian Orthodox Church, there was an aggressive attempt to spread the Christian message from Egypt to the Sudan which can be dated to 452 A.D. By 524 a political and religious alliance was established between Byzantium in Egypt and the Axumites in Ethiopia. When Justinian came to rule Byzantium in 727, this movement gained even greater force. Justinian was a Monophysite missionary sent by Empress Theodora to compete with other missionaries sent by Julian.

During the years 543-569, the first Monophysite Christian kingdoms were organized in Nubia. In 543, Faras was established as the capital of Nobatia and would later receive a visit from Monophysite missionary Longinus in 569, when he went on to recognize Dongola as the capital of Mukuria. Julian's successor in the missionizing of Nubia was Longinus. He arrived in Nubia around 569 and extended his missionary work as far south as the kingdom of Alwa. Probably by 579 Alwa was converted to Christianity and its capital was established at Soba.

However, it was only a few decades later, in 640, that another religious history was being written. Arab Muslims conquered Egypt and immediately moved across north Africa. The holy war quickly spread southward to Lower Nubia. By 641 the forces of Amr ibn Al-As reached the plain just north of Dongola, but they failed to capture this Christian capital of Mukuria. SEE: Ballana, Blemmyes, Christianity in Nubia, Dongola, Julian, Roman Influence in the Sudan NUBA.

The Nuba people of the Nuba Hills in southern Kordofan must be distinguished from Nubians, even though some Nubian refugees have also found their homes in the Nuba Hills. The Nuba proper speak Kordofanian languages, while the Nubians are from

the Nubian portion of the Nile where they speak languages of the Eastern Branch of the Sudanic family. The exact origins of the Nuba are not clear, but it is considered that they represent an isolated people in a borderland area less affected by Pharaonic, Kushitic, or Sudanic cultural and historic forces. The archaeology of the Nuba is poorly developed.

The Nuba are "Negroid" by conventional classification and probably had a much more extensive territory until pushed into their mountain retreat by cattle-herding Nilotics to the south in the 10th Century or before, by cattle-herding Arabs to the north from the 16th Century onward, and by relentless predations of Jellaba slavers in the 18th and 19th Centuries.

The Nuba have maintained distinctive linguistic and cultural traditions, but have been increasingly incorporated into northern Sudanese life. Nuba have been active in the Sudanese military. Occasional Nuba political activism can be seen in movements like the General Union of Nubas led by Phillip Abbas Gaboush. SEE: Cattle-Herding Arabs, Gaboush, Nubian

NUBIA.

Nubia is the general name of the area in the Nile valley south of Aswan in Egypt at the first cataract on the Nile extending into the northern Sudan to the 3rd or 4th cataracts. This is the land of the ancient kingdoms of Kush and the various small ancient states such as Yam and Irtet. After the fall of the medieval Christian kingdoms, the population had become almost completely Muslim. Although many Nubians speak Arabic, the Nubian languages have been maintained, with a number of local dialects being spoken. Nubians have been active in trade and politics. Many have left the home area but maintain a close sense of community in the cities and towns of Egypt and the Sudan where they have settled.

Because of the inundation of land caused by the

building of the High Dam at Aswan many Nubians have been resettled. More than 30,000 were moved to Khashm al-Girba in the eastern Sudan in the 1960s. Because of a relatively high level of education and active involvement, Nubians have played an important role in modern Sudanese politics. SEE: Christianity in Nubia, Kush, Merowe, Nubian

NUBIAN.

Nubians and their subgroups have a very long history linked to the rise of agriculture, ancient states, and urbanism. This parallels their association with ancient Egyptians, and continues to the leading role of Nubians in contemporary Sudanese society. While a mixture of "Arab" peoples predominate in the northern urban areas, the Nubians are one of the most important minority ethnic groups. This fact is made more significant when it is understood that Nubians only constitute 3 to 4% of the national population. (Other entries in this book provide additional information about this region and its people and testify to its importance.)

Nubia is sometimes defined as the region between the 1st cataract at Aswan to the 3rd cataract near Dongola. Others suggest that Nubia ranges from the 2nd cataract at the present frontier between Egypt and the Sudan and extends to the 6th cataract or as far as Khartoum. In any case the region between the 3rd and 6th cataracts has been thoroughly Arabized and Islamized, accepting Arab pedigrees and speaking only Arabic and no Nubian languages. Nubian languages are still the mother tongues of the people from the 1st to 3rd cataracts.

Racially, Nubians have a phenotypic diversity which is in harmony with the complex history of their territory: "Arabs," autochthonous Nubians, southern slaves, and North African and European conquerors have all left their genetic marks. Nubians of the northern Sudan,

speaking a non-Arabic tongue, must be distinguished from the peoples of the Nuba Hills who appear to have been isolated in southern Kordofan before the main penetration of Islam into the Sudan.

The ancient history of Nubians, even before dynastic Egypt probably places them as the descendants of the Khartoum Mesolithic with some admixture from Egyptian peoples (Capsian stone tool types) to the north. "Negro" ancestors of Nubians also appear in the Khartoum Neolithic as riverine hunters and fishermen, who also had domesticated dogs, sheep, and goats between 4000 and 3500 B.C. Grain cultivation came some time later, probably based upon millet (durra) from the western savanna and later merged with Egyptian cultigens.

Anatomical and archaeological evidence links the Nubians to the northern extension of the Eastern branch of Sudanic languages, meaning that their language is unrelated to the Afro-Asiatic or Semitic tongues of the regions further north and east. Part of the problem in translating the ancient written language of Nubians (*i.e.*, Meroitic) rests upon its isolation; its vocabulary is barely known even though transcribable phonetic values for it have been determined.

Nubian relations with ancient Egypt are long and deep as Nubia was, for millennia, a source of gold, slaves, cattle and other livestock, animal skins, ivory, ebony, ostrich feathers, gum, and incense which played a very substantial role in the basic accumulation of Egyptian wealth and power. In the case of Kerma, Nubians independently created their own trading state. At the time of the New Kingdom, Nubia was fully colonized by Egyptians, and in the case of the 25th Dynasty, Nubians ruled the entire Nile valley and contested with the Assyrians, for control as far away as Lebanon. At the rather late date of about 350 A.D.,

classic Nubian (Meroitic) civilization was destroyed by Christians from Axum. In less than two centuries, Nubia became reorganized as three Christian kingdoms of Nobatia, Mukuria, and Alwa substantially delaying the arrival of Islam through the 14th to 16th Centuries. During this period, some Nubians fled to remote location in Darfur and Kordofan where some linguistic traces may still be seen. Such refugee groups include the Anag, Birked, Dilling, Kadaru, Meidob, and Nyama; they are "Negro" with "Caucasoid" traits, but they should be distinguished from the other people of the Nuba Hills who speak unrelated Kordofanian rather than Sudanic languages.

The other group of Nubians, sometimes called "Barabra", stayed in their ancestral region in Nubia. It is this group that has mostly closely preserved the Nubian lifeways. Generally they are found in their respective territories. Kenuz Nubians from the 1st to 2nd cataracts; Sukkot and Mahas from the 2nd to 3rd cataracts; and Danagla from the 3rd to 4th cataracts. Nubians also occupy the southern portion of Egypt up to the first cataract as Aswan and elsewhere as a result of their migrations and the resettlement following the dam construction.

Traces of matrilineal inheritance are also found with Nubians who show somewhat less patrilineal descent than other Arabized peoples. Nubians were dispersed in the 16th and 17th Centuries to communities along the Nile near Khartoum (such as the Mahas town at Tuti Island) and as far as Sennar. They developed a tradition of religious scholarship and teaching which gained them influence under the Funj Sultanates.

As bearers of Islam to the Funj Sultanate, Mahas Nubians frequently provided fuqaha (religious sages), and advisors to the rulers at Sennar. Mahas religious schools of Faqih Hammad wad Marium, Sheikh



Colton Map, No. 172 (1855) showing Nubia, Darfur, and Sennar

Khogali, and Sheikh Arbab al Agayed were established at the confluence of the two Niles and along the Blue Nile up to Sennar. The mosque and school of Sheikh Arbab, built in 1691, can be said to be the first permanent structure in Khartoum.

Most recently, in the 1960s much of Nubia was flooded by the rising waters of Lake Nasser. Most of the traditional townsites were involved; this compelled Kenuz Nubians to move to Egypt (especially Kom Ombo) and Sukkot, Mahas, and Halfawi Nubians were relocated to towns in the eastern Sudan such as New Halfa and Khasm el-Girba. Some Nubians still remained, but moved their homes to higher elevations. Danagla have not been affected by the flood waters, but are more Arabized than their relatives to the north. SEE: Kerma, Kush, Kushites at Napata, Greek Influences, Roman Influences, Twenty-Fifth Dynasty, Christianity in Nubia

NUER.

The Nuer and their associated subgroup, the Atuot, are among the most numerous of southern Sudanese Nilotic people speaking their branch of Sudanic languages. They are expansive, seasonally migrating, pastoralists as are most Nilotic people. They are relatively homogenous in language and culture, but without political centralization or formal regional integration. Various types of livestock are held, but cattle convey a profound measure of wealth, status, and personal influence. Their political organization has been termed "ordered anarchy" as they lack a permanent chief. Their patrilineal system of descent is built around a segmentary lineage principle which keeps a high degree of mobility and political autonomy for each segment. Age grades are common, but there are no classes and essentially no hereditary chiefs.

They have a strong history of resistance to British control early in the 20th Century. They were less

active in later political developments, although Buth Diu, an important southern politician after World War II, was a Nuer. Ethnographic aspects of the Nuer have been described by the anthropologist E. E. Evans-Pritchard. SEE: Nilotic, Dinka, Language and Culture

NUR AL-DIN, MUHAMMAD, 1897-.

Economist and political leader from Sudanese Nubia. He worked for the National Bank of Egypt, serving in various branches in the Sudan (1925-47). He was active in early nationalist politics, acting as president of the Graduates Club in El Obeid, and helping to found the Graduates Congress. He was vice president of the Ashigga Party when it was formed and then led a faction of that party that disagreed at times with Ismail al-Azhari. He became an officer of the NUP when it was formed and was elected to parliament in 1953. He was active in supporting unity with Egypt and opposed Azhari's movement toward an independent Sudan. SEE: Ashigga, Al-Azhari, Graduates Congress, National Unionist Party

NYALA.

Nyala was the sometimes capital of the Fur Sultanates, but this function was more often performed by El Fasher which always remained the larger town until the 1980s. After the railway reached Nyala in 1959, the rate of population growth for Nyala was higher than for El Fasher and, inevitably, it became destined to be larger. Not only does Nyala serve as the western terminus for rail traffic, but it is also the place for people to start treks to the marvelous volcanic mountains of Jebel Marra (3071 meters in height) and explore the prehistoric rock paintings at Jebel Dagu.

At independence, the population in Nyala was barely 14,000 but by 1964 it had more than doubled to 27,100, by 1969 the population had reached 38,800, and by 1973 it had 60,000 inhabitants. Nyala has

experienced a phenomenal rate of urban growth of

more than 8% per year. Thousands of refugees from the wars in the southern Sudan and in Chad, as well as severe ecological degradation had, by 1983, swollen the population still further to an amazing 114,000. SEE: Cobbe, Daju, El Fasher, Fur Sultanates

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OBEID, EL.

The two features of El Obeid which account for its very significant growth and regional prominence are its numerous water sources and its strategic location on important regional and east-west trade routes. Given its size, a variety of peoples are found in El Obeid including the Bederiya, Kababish, Jawama'a, Kawahla, Hamar, Baggara, and Lagowa as well as Jellaba and other merchants from the Nile valley. Traditionally many of these seminomadic or transhumant people were found around wells in the area and they would come to trade in El Obeid. Trade between El Obeid, Shendi, El Fasher, and Sennar can be dated back for many centuries.

During most of Turkish rule, their effective administration stopped at El Obeid, but in the 1870s a postal and telegraph system linked El Obeid to Khartoum and El Fasher. Turkish rule did not last long because the rise of the Mahdiya was centered mainly in Kordofan and by 1881 the forces of the Mahdi had cut the telegraph lines and the siege of El Obeid was begun. Only that town and the satellite town of Bara were not under the Mahdi's control by the end of 1882. In September of 1882 the Mahdist army camped close to El Obeid and launched a strong attack which was repulsed with heavy loss to his men. He then changed his strategy to a prolonged siege to starve the town into submission. The Turkish commander of El Obeid, Muhammad Sa'id Pasha, strengthened his

defenses, which was complicated because there were Mahdist sympathizers in the city. Many of the influential Jellaba traders, especially those trading in slaves, had felt constrained by the Turkish administration and believed that Mahdism might be more favorable to their interests. The lively exchange in slaves, gum arabic, ostrich feathers, livestock, local produce and handicrafts, and hides was of significant scale. However, a secret alliance between the rich El Obeid merchant, Ilyas Pasha, and the Mahdi helped to seal the fate of El Obeid.

By the end of 1882 hundreds of inhabitants of the besieged city were forced to eat dogs, cats, mice, and insects; thousands died. By the middle of January 1883 Bara and El Obeid fell and many of the weary defenders were executed. When this news reached Khartoum, the fateful expedition of Hicks Pasha was mounted to recapture the town. Hicks and his 10,000 men were stopped southeast of El Obeid and almost completely exterminated on 5 November 1883. In the same month, the 27-year old Governor of Darfur, Slatin Pasha, submitted to Mahdist rule and declared his conversion to Islam. El Obeid thus became the first provisional capital of Mahdism. In the Spring of 1884, the Mahdi left El Obeid to prepare for his long and successful siege of Khartoum.

The expectations of the Jellaba merchants were never fulfilled and the economy of El Obeid deteriorated under the Mahdi and his Khalifa. The famine of 1889-90 only made a bad situation worse. When Khalifa Abdullahi's relative, Mahmoud Ahmed, arrived in El Obeid in 1890 to become the Governor of Darfur and Kordofan, he found that the lively market was only a glimmer of its former hustle-bustle and common products were nowhere to be found.

In the context of the Reconquest, British troops reoccupied El Obeid on 17 December 1899 and Slatin

Pasha returned a year later to make contact with Ali Dinar who came as far as En Nahud in 1901. Facing resolute resistance from Sultan Ali Dinar, the British moved ahead to consolidate their control of Kordofan. The railway crossed the White Nile at Kosti in 1910 and a railway spur from Er Rahad was sent north to reach El Obeid in 1912 thereby giving a direct link over the 428 miles between Khartoum and El Obeid. The improvement in security and commerce can be seen in the establishment of a National Bank of Egypt in El Obeid at this period.

Through the 1920s the population of El Obeid began to grow and the residential and commercial sections expanded; a small population of Greeks, Italians, and Syrians appeared. In 1956 the population was put at 54,000 and by 1969 it reached 68,700. These figures represent steady but not exceptional rates of growth. However, since that time, El Obeid's population has surged massively because of the regional problems with war, famine, and drought. The conservative number for 1983 puts the population at 139,446, but other estimates indicate that 200,000 or even 250,000 is a more realistic number. SEE: Ali Dinar, El Fasher, Jellaba, Khartoum, al-Mahdi, En Nahud

OCTOBER REVOLUTION.

This revolution occurred in 1964 and resulted in the ouster of General Ibrahim Abboud, bringing an end to the first period of military rule in the independent Sudan. It was accomplished through civilian demonstrations due to general dissatisfaction with the Abboud regime. This popular revolution demonstrated a spirit of self-sufficient democracy in Sudanese political socialization. This "spirit" of the October Revolution was recalled in a second mass revolutionary movement in 1985 which toppled another military ruler, Jaafar Nimieri. SEE: I. Abboud

ODUHO, JOSEPH.

Southern schoolmaster and political leader. He taught school in Equatoria and then was elected to parliament in 1958. He fled from the Sudan and was one of the founders of the Sudan African National Union (SANU) and was its president. As SANU broke up, he helped to form the Azania Liberation Front in 1966 and continued to be active in southern resistance. After the Addis Ababa Agreement of 1972 he returned to the Sudan and served as a member of the Southern Region High Executive Council (1972-5) and the SSU Political Bureau (1974-5). He was also elected to the Southern Regional Peoples Assembly in 1973. SEE: Addis Ababa Agreement, Azania Liberation Front, Juba, SANU, SSU

OMDURMAN.

Before the Mahdiya, Omdurman was little more than a collection of hamlets. A mention of Omdurman is made in 1784 when the soldiers of Darfur reached the location. During the Funj period there are a few comments about the site of Omdurman but nothing of significance. Even during the Turkiya, Omdurman was still very sparsely populated. The mid-1800s suggest that a small market and temporary residences of the Jaaliyin and Fitihab were found there.

Some of the first, more substantial structures to be built there were the earthworks and camp erected in 1883 for the soldiers of Hicks Pasha who were later annihilated by the Mahdi. This small fort lasted until January 1885 when it fell a few days before the end of Gordon's Khartoum. The siege was directed from Omdurman where the Mahdi lived his last few months. Omdurman was able to control the two Niles and was open to the western Sudan where Mahdism had its greatest popular support.

By the early 1890s, Omdurman had taken over the administrative functions of Khartoum and the nation,

and it became the home of thousands of Mahdist soldiers and their families. The various ethnic groups which supported the Khalifa were drawn around him and his capital. In many ways Omdurman was really an agglomeration of villages each with its own ethnic heritage, markets, and social structure; traces of the ethnic segregation may still be seen today. Difficult conditions of crowding, sanitation, and supply sometimes taxed the city of Mahdism to its limits; consequently, diseases spread easily and the famine of 1889 forced the Khalifa to carry out very unpopular raids for food supplies and livestock.

In August 1898, the British reached the Karreri hills north of Omdurman where a savage massacre of the faithful Mahdist soldiers took place as they fell victim to superior weaponry. The town of Omdurman was shelled and the tomb of the Mahdi was deliberately damaged. Those who were not killed in battle fled to the south or west where they were pursued or disappeared in harsh terrain. The population of Omdurman fell back abruptly. It was not long, however, before people began to return and reestablish Omdurman as the Sudan's largest city and commercial and residential center. Khartoum was the formal governmental capital, but Omdurman was the thriving cultural nexus for all of the Sudan. Until the present, Omdurman has usually contained more inhabitants than Khartoum.

In 1928 the bridge from Khartoum to Omdurman made the link between the two cities more convenient and a trolley line carried workers and civil servants back and forth. Today the old bridge has been widened to accommodate the rush of traffic in the mornings and afternoons. A crude lorry road was opened from Omdurman to Dongola in 1948 which drained river transport. In the 1970s the new, modern bridge from Omdurman to Khartoum North was opened so

that one may now drive to any point in the Three Towns along surfaced roads.

The population of Omdurman has shifted markedly during its history. From a cluster of riverside hamlets before the Mahdiya, its population zoomed to an estimated 150,000 during its time as the Mahdist capital. The population fell off drastically at the reconquest of the Sudan in 1898, but by 1930 it had returned to 103,600 or more than twice the size of Khartoum. After independence, by 1964 it had reached 193,000 with a rapid rate of demographic increase resulting in a population of 300,000 by 1973 and, in the most recent population census in 1983, Omdurman held 526,000 inhabitants. However, according to some estimates, the population may be even a million if one counts the hundreds of thousands of squatters living at Omdurman's immediate periphery. SEE: Khalifa Abdullahi, Khartoum, Khartoum North, Al-Mahdi, Three Towns.

OSMAN DIGNA.

see: Uthman Diqna.

-P-

PALEOLITHIC, SUDANESE.

Some of the major Paleolithic tool industries and their sites in the Sudan are: (1) Nubian Mousterian, Type A, from 47,000-35,000 years B.P. (before present), found in a site east of Wadi Halfa; (2) Khor Musan, 22,000-18,700 B.P., found in a site at Dibeira East, Nubia; (3) Halfan, 20,000-17,000 B.P., found at a site at Wadi Halfa; (4) Sebilian, 15,000-11,000 B.P., found at a site near Mirgissa, Wadi Halfa; and (5) Qadan, 14,500-6,400 B.P., found at a site in Halfa Dequim, south of Wadi Halfa. SEE: Khartoum Mesolithic, Shaheinab

PASHA.

The highest title or rank in the old Turkish or Egyptian court and military hierarchy, equivalent to a Governor-General.

PAYSAMA, STANISLAUS, 1903-.

Sudanese political leader and administrator. He was born in El-Fasher, Darfur, and was educated in mission schools. He entered government service in 1927, serving in a variety of administrative posts. After World War II he assisted in the formation of the Southern Sudan Welfare Committee and was in the Legislative Assembly for Bahr al-Ghazal. He served on the Constitutional Commission. He helped to organize the Southern Party and became president of the party after it changed its name to the Liberal Party in 1954. He became involved in a leadership contest within the party with Benjamin Lwoki but retained control. He served in the parliament from 1954-8. After the 1964 Revolution he formed the Liberal Party which had little success in elections and minimal political influence. SEE: Constitutional Commission, Liberal Party, B. Lwoki, Southern Party

PEOPLES DEMOCRATIC PARTY (PDP).

A party formed in 1956 by Khatmiya elements in the National Unionist Party. It received the support of Ali al-Mirghani and was led by Ali Abd al-Rahman. In 1956 it joined with the Umma Party to form a coalition government replacing that of Ismail al-Azhari. This coalition continued until the Abboud coup in 1958, after which all parties were outlawed. The PDP included a wide spectrum of political views, ranging from those of conservative rural leaders to some of the most radical politicians in the Sudan. The PDP leadership participated in opposition to Abboud and in the 1964 Revolution, but it then boycotted the 1965 elections. In 1967 the PDP merged with the NUP to

form the Democratic Unionist Party. SEE: Al-Azhari, DUP, Khatmiya, Mirghani Entries, NUP, Umma Party

PIANKHI.

A ruler of Kush who completed the conquest of Egypt begun by his father, Kashta. His long reign over Egypt and Kush (751-716 B.C.) provided the basis for the Kushite XXVth Dynasty in Egypt. SEE: Kashta, Kush, Kushites at Napata, Twenty-Fifth Dynasty

PORT SUDAN.

The history and growth of the Sudan's only sea port is both short and fast. The harbor and town were officially opened in 1905 when the railway arrived and the port of Suakin, 29-miles south, was closed. Merchant vessels first entered the harbor in 1907. The larger, natural harbor of Sheikh El-Bargut in Amara territory is the heart of Port Sudan's economy. It has berths for ships up to 125 meters, large electric loading cranes, warehouses, and provisions for some ship repair. Railway links west to Atbara and south to Kassala make for Khartoum's only link by rail to the ocean at Port Sudan.

At first water supplies were a serious limiting factor and adequate amounts could only be achieved by desalination-condensation. In 1925 a water pipeline was installed in Khor Arba'at which collects water during the rainy season. This additional supply makes it possible to tender water for docking ships.

Major commercial fishing is not well developed, but some tourist sport-fishing and scuba-diving takes place as well as a minor industry of oyster (trochus) shells used for buttons and jewelry. Salt is also collected and sold. These industries are all subsidiary to the central shipping function of Port Sudan which handles almost 90% of the Sudan's bulk items in foreign trade. As a result of this primary importance, Port Sudan grew from 50,000 inhabitants in 1955 to 104,000 in 1969. By 1990 one may estimate that this urban area now

contains over 215,000 people while a government-owned journal suggests that Port Sudan may have some 500,000 inhabitants if all of the refugees from decades of war in Eritrea are counted.

Certainly Port Sudan plays a unique role in the economy of the Sudan. Connections to Khartoum by rail, truck, bus, airplane, and the all-weather road completed in 1980 all help in Port Sudan's development. There is even a steamer service to Suez about four times a month. Port Sudan's grand scale of streets and parks has been matched by the burgeoning population, but the impoverished Sudanese economy accounts for a general appearance of abuse and disrepair. SEE: Suakin

PROFESSIONAL FRONT.

see: Front of Professional Organizations.

-Q-

QADI.

A Muslim judge who administers Islamic law. The *qadi* represents official, state-supported Islam and is generally associated with *Shari'a* (Islamic) courts in the cities and towns. In some rural areas of the Sudan there is a traveling circuit qadi.

QADIRIYA.

The oldest and possibly most widespread *tariqa* in the Islamic world, and certainly in Africa. It is traced back to Abd al-Qadir al-Jaylani (d. 1166) in Baghdad. The order is decentralized with local leadership having independence regarding rules and practices. The order is traditionally said to have been brought to the Sudan in the 16th Century by Muhammad Taj al-Din al-Bahri (ca.1520-ca.1600). He came from Baghdad and taught for seven years. The *khulafa* that he appointed became major religious leaders in

the Sudan and their descendants include prominent holy families like the Arakiyin and the Ya'qubab. Other famous Qadiriya saints, like Idris ibn al-Arbab, affiliated with the order through their own travels or experience. The *tariqa*'s influence in the Sudan is tied to the prestige of individual local leaders. It is strongest in the Gezira area, where the clans of early saints are located, but it also is important in some areas of nomadic people. Its flexibility of organization has sometimes made the order an effective missionary group through its ability to adapt to local conditions.

One of the better known *zhikrs* (religious remembrance ceremonies) is performed at the tomb of Hamad An-Nil, on the outskirts of Omdurman. It is commonly known as the Dervish dance, but is typical of the syncretic forms of folk Islam which perpetuate some of the *turuq*. SEE: Arakiyin, I. Al-Arbab, Khalifa, *tariqa*, Ya'qubab

QARIB ALLAH SALIH AL-TAYIB, 1866-1936.

A leader of the Sammaniya *tariqa* in the 20th Century. He was a descendant of Ahmad al-Tayib who brought the order to the Sudan in 1800. He succeeded his cousin, Abd al-Mahmud, the son of Muhammad Sharif Nur al-Da'im, as *khalifa*. Qarib Allah had studied in Egypt and the Hejaz and was widely respected for his piety. His personal followers came to comprise a special branch of the Sammaniya known as the Qaribiya. SEE: Muhammed Sharif Nur Al-Da'im, *khalifa*, Sammaniya

QARIBIYA.

see: Qarib Allah Salih Al-Tayib

-R-

RABIH ZUBAYR, 1845-1900.

Slave trader and adventurer. He was born in Khartoum and worked in the

southern provinces as a slave trader. He gradually moved westward, later claiming to be a follower of the Mahdist movement, and attempted to establish states in Chad and Bornu. After a series of wars he was killed by the French in 1900 near Lake Chad. SEE: Slavery

RACE.

"Race" is considered to be the genetically inherited aspect of human society; however, with advances in the study of human biology and with the complex interrelations between all human groups, the categorization of humanity into discrete racial groups has lost considerable meaning. In the case of the Sudan, the great antiquity and diversity of interactions in the Nile valley finds most "racial" terms lacking. The people of the Sudan are certainly African in the continental sense, but this can also include those of Middle Eastern, Asian, and European origins as well. Notions of being "Arabs" are also confounding in many ways, as this term has special sociopolitical connotation in the 20th Century, and the precise meaning in Arabic (*i.e.*, "nomads") is anachronistic in the modern world. If one uses the term "Negroid" and has a Nigerian in mind, then most Sudanese do not comfortably fit this phenotype, even southern Nilotic people. Some feel more comfortable with an "Afro-Arab" melange for northern Sudanese and variety of Nilotic (Nile origin) people in the south. This does not cover many other groups such as Nubians, Nuba, some Bantu, Adamawa, Pre-Nilotes, Nilo-Hamites, Fellata, Fur, and Sudanic groups. Indeed, at this level, the confusion between language and race becomes even greater. In the Sudanese case there has been such admixture between indigenous and exogenous ethnic and linguistic groups as well as an extremely long-known history that "racial" phenotypes become most challenging to apply with any rigor or scientific meaning. On the other hand, interesting genotypic studies of

Sudanese people have been advanced in recent years. SEE: Language and Culture

RASHAYDA.

A community of nomadic pastoralists who specialize in camel breeding and subsistence agriculture. They graze their livestock in the interior desert pastures of eastern Sudan and cultivate sorghum when feasible in shallow *wadi*'s during the rainy season. Most live along the Red Sea coast, in the region west and south of Kassala, and on the banks of the Atbara River; some have tenancies in the New Halfa scheme. The Rashayda emigrated from the Arabian peninsula to Sudan in about 1865 and speak a distinctive, north-west Arabian dialect of Arabic. During the chaos of the Mahdist period in eastern Sudan they sought refuge in Eritrea, returning to their present locations after 1900. Because they are in competition with other pastoralists for scarce pasture and water, their relations with the neighboring Hadendowa have been tense. They consider themselves members of a single political unit (*gabila*) which is not dominated by any single lineage or family; sociopolitical stratification is minimal, although a distinction is made between "free" Rashayda and those descended from "slaves." Their women veil strictly, covering their faces with a loose *mungab* before marriage, a tight mask (*gina'*) after marriage, and a brilliantly decorated *burga'* on festive occasions. In the 1970s many Rashidi men went to Saudi Arabia as labor migrants and re-discovered kindred groups in Kuwait and near Medina and Ha'il. [by William C. Young]

RASHID, IBRAHIM, Al-.

see: Rashidiya

RASHIDIYA.

A *tariqa* founded by Ibrahim al-Rashid al-Diwayhi (d. 1874). Ibrahim came from a Shayqiya branch near Dongola and was a disciple of

Ahmad ibn

Idris. He claimed to be the true *khalifa* of his teacher, but this claim was disputed by leaders of the Khatmiya and other followers of Ahmad. Ibrahim won some followers in the Sudan but his most successful ministry was among pilgrims in Mecca. The order gained adherents from India, Arabia, Syria, and Somaliland, where it was reported to be the order of the reformist Muslim leader, Muhammad ibn Abdallah (called the "Mad Mulla" in some Western literature), early in the 20th Century. Ibrahim died in Mecca but the order was continued in the Sudan on a small scale under local leadership.

REFUGEES.

Sudan has one of the largest refugee populations in the world per capita with refugees from wars and civil strife in Chad, Zaire, Uganda, and Ethiopia/ Eritrea. In the eastern Sudan, refugees are monitored by international relief agencies which indicate that the overall refugee population probably exceeds 300,000. Other estimates place the refugee population at closer to one million. There are also hundreds of thousands of internal "refugees" from the civil war fought primarily in the southern Sudan. Another large group of displaced people comes from the western Sudan where ecological degradation and famine have dramatically altered their traditional lifestyles. As economic migrants, there has been a massive rural to urban migration in the Sudan as well as a large "brain drain" of Sudanese nationals to other Arab and European countries. SEE: Famine

REJAF.

see: Juba

REPUBLICAN BROTHERHOOD.

An outgrowth of the Republican Party with a mission of Muslim religious reform from within an Islamic context. The New Islamic Mission was founded in 1945 to spread the

teachings of Mahmud Muhammad Taha. This religious ideology is based on revised interpretation of the Meccan and Medinan texts of the Qur'an, the latter basically repealing the former in their view. The "Second Message of Islam" involves the concept of an evolving religion from the later, more concrete and practical Medinan texts, to the earlier, more fundamental Meccan texts so as to construct a society where equality and social justice prevail.

Particularly emphasized is the Republican Brotherhood claim of the lack of human rights and equity regarding the treatment of women and non-Muslims in modern Islamic societies. A pragmatic rendering of the program of the Republican Brotherhood would involve the specific revision of the Shari'a law regarding marriage and divorce whereby the right to contract the marriage and the right to terminate it is vested equally with the woman as well as the man, as individuals. Polygamy would be prohibited. Under a revised constitution, based on true principles of Muslim equity and justice, non-Muslims would be treated on a par with Muslims, and religious freedom would be absolutely protected.

Until the execution of Mahmud M. Taha in 1985 the Brotherhood's influence in Sudanese politics had grown although it had historically disdained formal participation in politics since its earlier days as the Republican Party. In recent years its ranks have swelled, particularly joined by students, women, and Muslim intellectuals. SEE: Islamic Law Reform, Republican Party

¹REPUBLICAN PARTY.

A small but relatively long-lived party founded in 1945 by Mahmud Muhammad Taha. It favored Sudanese independence but did not ally itself with any other party or front. The party had no electoral success but continued to be represented in

all-party consultative groups like the National Constitutional Committee in 1956. During the Abboud regime the party's founder and leader became more active in the cause of Islamic reform and the movement emerged in non-party form following the 1964 Revolution. Mahmud Muhammad Taha has written a number of books on religious and social subjects. These provide the basis for the group's programs which have come to be known as "The Second Message of Islam." For these works, Taha was judged as an "apostate" from Islam in 1979 and was ordered executed by Nimieri in 1985 for his views. SEE: Republican Brotherhood

2. REPUBLICAN PARTY.

During 1946 a second party named the Republican Party was created by Yusuf al-Tinay, but it was very short-lived.

ROMAN INFLUENCES IN THE SUDAN (30 B.C.-476 A.D.).

The Roman conquest of Egypt in 30 B.C. was consolidated by Caesar Octavian who sent Cornelius Gallus, a Roman prefect, to meet Meroitic envoys at Philae in 28 B.C. In 27 B.C. the reign of Caesar Augustus began and the "geographer" Strabo was sent to Nubia to report on conditions there. From a sense of opportunity or alarm, the Kushites raided Elephantine and Philae Island at Aswan in 24 B.C. At this time they probably seized a bronze bust of Caesar Augustus as booty; this reappeared in the archaeological investigation of Merowe two thousand years later.

In retaliation, Caesar Augustus sent Roman general Petronius to invade Nubia in 23 B.C. as far as Napata. A Roman fortress was then erected to control the area around the 4th cataract of the Nile. In about 21 B.C. a nonaggression pact was reached between the Romans and Meroites. It was in 14 A.D., during the reign of Meroitic King Natakamani (0-20 A.D.), that the rule

of Caesar Augustus of Egypt came to an end. Some decades later, the first of the Christians entered Nubia, perhaps as early as 37 A.D., but this was as a "secret religion." While the famous Nero ruled (54-68 A.D.), "explorers" were sent to Nubia in 60 A.D. These "explorers" gathered information for a military campaign planned for 64 A.D., but this was not carried out, perhaps because of Nero's diversion by the burning of Rome. Other reports of Roman activity in the Sudan are sketchy but such would include the 70 A.D. reports on Nubia by the writer Pliny.

Since the spheres of influence of Merowe and Roman Egypt were generally respected there was a measure of peace for much of this period. One may point to the period from about 100-300 A.D. when Kushites were permitted to reoccupy parts of Lower Nubia such as Qasr Ibrim. This policy of mutual respect was certainly well established during the reign of Emperor Diocletian (284-304 A.D.) who withdrew his forces from Nubia to Aswan. In the Third Century A.D. perhaps the most frequent problem which troubled both Romans and Kushites was recurrent attacks by the Blemmyes. Sometimes Romans blamed the leaders of Kush for "allowing" this to happen.

After the acceptance of Christianity as the state religion by Emperor Constantine in 324 A.D., the chief effect of Roman rule in Nubia was the subsequent increase of Christian missionary activity. This trend was well established by the time of the fall of the Roman Empire in 476 A.D., and with no clear successor, the Christian movement deepened its roots in Egypt, Nubia, and the Sudan. SEE: Greek Influences in the Sudan

ROUND TABLE CONFERENCE.

This historic conference was held in Khartoum from 16-25, March 1965 in the wake of the October Revolution, and was the first such meeting in the post-independent Sudan to

confront directly the issue of the future of the southern Sudan within the Republic of the Sudan. Since civil war had already been waged for a decade, the immediate question of separation or integration of the south was at the center of discussions. All of the northern parties present, including the Umma Party, PDP, the Communist Party, the NUP, and the Islamic Charter Front, refused a political stance that would favor separation of the south, while the southern parties represented, including the Southern Front and the Sudanese African National Union (SANU), were divided over the issue. The Sudan Unity Party, a wing of SANU led by William Deng, stood for a united Sudan; however, the Southern Front, members of SANU in exile and Anya-Nya favored separation. There was no resolution at the conclusion of the conference, although political lines had been clearly drawn not only regarding the issue of separation or unity, but also as regards the peaceful or military solution to the conflict. The final proposals of the northern parties included: (1) recognition of the right to self-determination in the south, but not secession or the right to pursue an agenda leading to a sovereign southern state; (2) advocacy of the principle of regional government and rejection of both highly centralized and federated forms of government as inappropriate to the realities of the Republic of the Sudan; and (3) implementation of an immediate cease-fire. The final proposals of SANU and the Southern Front included: (1) a program of southernization of politics and administration with a division of powers and institutions between the northern and southern regions. Integrated transport, postal and telegraph services would serve as points of articulation with the north; and (2) A Council of Ministers, twelve from each territory, would be selected to govern the Republic. Finally, six resolutions attempting to normalize the

situation in the southern Sudan were jointly signed by the eight political parties or organizations (mentioned above) which were represented at the Conference.

These six resolutions had little effect, however; in the months following the Conference the new elected government that had come to power in July 1965 pursued a military offensive against Anya-Nya and worked with those southerners who favored unity. The failure of the Round Table Conference to arrive at political consensus meant that there was to be little change in official policy regarding the south, and a new parliament was elected without any southern representatives since the Supreme Council had ruled that elections should not be conducted in the south. Nevertheless, 21 people, mostly northerners, appeared in Parliament claiming that they had been elected by southern constituencies, arguing the decision of the Supreme Council was illegal. Events worsened with the negative southern reaction to the seating of these "representatives," most of whom were NUP and Umma party members who had not been duly elected and this led to further distrust by southerners of northern motives.

The historical significance of the Round Table Conference is that it represented an initial effort by Sudanese to resolve their internal conflict in the absence of any colonial or international context. Likewise, the Conference supported the remedy of regional self-rule which came to be a hallmark of the Addis Ababa Agreement which ended the Sudanese civil war and promoted unity for about a decade during the Nimieri years. However, the Conference's failure to achieve consensus is significant, as the fundamental issues of economic equity and political representation have still not been resolved 25 years after it was convened, and civil war is still chronic and endemic in the country. SEE: Addis Ababa Agree-

ment, Anya-Nya, William Deng, Nimieri, October Revolution, SANU, Southern Front.

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SAAD, MAHASIN.

Founder of the League of University Women's Graduates, and Secretary of the Umma Party's Women's Association. An activist for women's rights, she was also an early pioneer in the family planning movement in the Sudan. SEE: League of University Women's Graduates, Umma Party, Women's Rights

SAID, BESHIR MOHAMMED, 1921-.

Sudanese journalist who was educated at the University of Khartoum and in Great Britain. He then worked in the Publications Bureau of the Ministry of Education (1947-54). In 1954 he started *al-Ayyam* press, which published a major independent newspaper and other things. He served for a time as president of the Sudanese Press Association and also worked in the Office of Public Information in the United Nations Secretariat (1961-3). After the 1969 Nimieri revolution he was held in detention for a time.

SA'ID, MUHAMMAD (1854-63).

Ottoman viceroy of Egypt and the Sudan, and youngest son of Muhammad 'Ali. During his reign a concession was granted to Ferdinand de Lesseps to construct the Suez Canal from the Mediterranean to the Red Sea. The flourishing slave trade in the Sudan and the pressure put on the Turco-Egyptian administration from European quarters to end the trade led Sa'id to extend governmental control over the White Nile and to forbid the export of slaves to Egypt. Although the official antislavery policy had limited effect on the trade, at least

official Ottoman opposition to slavery could be claimed by the Europeans. SEE: Slavery, Anti-Slavery Movement

SALIH, AL-TAYIB.

Novelist and short story writer who has gained renown in the Arab world as a literary figure, and in the English-speaking world as well with a number of translations of his works. Born in El Debba in north central Sudan in 1929, his works have focused on Sudanese village life and how the true Sudanese ethos is preserved by the people of the village. His works have had profound artistic and structural influence upon many other contemporary Arabic writers. The artistry and linguistic structure of *Season of Migration to the North* earned him the praise as "a new genius of the Arab novel" as early as 1968. The novel differs from other Arab novels about the encounter between East and West in that it deals with the experiences and traumas of a black East African, born of an Arab father and southern Sudanese slave mother, who after spending a large portion of his youth and adulthood in England returns as a stranger to the Nile village of Wad Hamid where he attempts to give back to the villagers that knowledge which he has learned abroad. The novel portrays much of the complexity of the psyche of the contemporary African and Arab Sudanese society that can be broadly understood by a wider audience in the translated work. [By Constance E. Berkley]. SEE: Arabic Language, Language and Culture, Literature: Novels, Sudanese Literature

SALIM QAPUDAN.

A Turkish sailor who commanded three expeditions attempting to discover the source of the White Nile in 1839-42. SEE: Turkiya

SAMMANIYA.

A *tariqa* organized by Muhammad al-Samman (1718-75) in Arabia. It was brought to the

Sudan by Ahmad al-Tayyib al-Bashir (1742-1824), a member of a Sudanese holy family who had traveled and studied in Egypt and the Hejaz. He built a large following for the *tariqa* in the central Sudan. His grandson, Muhammad Sharif Nur al-Da'im, was a teacher of Muhammad Ahmad al-Mahdi, who was a recognized member of the order. The Sammaniya provided many followers for the Mahdi, but the *tariqa* did not dissolve or simply become a branch of the Mahdist movement. In the 20th Century the order continued to have a large number of followers in the central Sudan and also developed branch orders which became influential. The most notable of these are the followers of Yusuf al-Hindi and Qarib Allah Salih. SEE: Al-Mahdi, Muhammad Sharif Nur al-Da'im, Al-Hindi, Qarib Allah Salih, Tariqa SANUSIYA.

The *tariqa* established by Muhammad ibn Ali al-Sanusi (1791-1859), a student of Ahmad ibn Idris. The founder created a strong base for religious and political influence in Libya. His son, Muhammad al-Mahdi al-Sanusi (1844-1902), was invited by the Sudanese Mahdi to be one of his high officers, or *khulafa*, but the Sanusi declined. In the early 20th Century the Sanusiya was seen as a Pan-Islamic influence and was believed to be the force behind a number of revolts in the Sudan. The order has limited influence in the Sudan, primarily among immigrants from the west and in Darfur. SEE: Darfur, Al-Mahdi, Tariqa

SATURNINO, LOHURE, d.1967.

Southern political leader and Roman Catholic priest. He was named to the constitutional committee in 1957 and elected to parliament in 1958, becoming a leading member in the southern parliamentary bloc. After the Abboud coup in 1958 he returned to the south and then fled from the country in 1961. He was one of the creators of the

Sudan African National Union and helped to organize Anya-Nya activities. After SANU broke up, he became one of the prominent members of the Azania Liberation Front. He was killed early in 1967 near the Uganda border. SEE: Anya-Nya, Azania Liberation Front, Sudan African National Union

SAYID (SAYYID, SAYYED).

A title or form of address. It usually denotes a position of religious prestige but it may be used as the equivalent of "mister." To find a name beginning with "Sayid," look under the names following the title. For example, to find "Sayid Abd al-Rahman al-Mahdi," look under Mahdi.

SCHWEINFURTH, GEORGE.

A 19th Century German naturalist, who was an avid student of the natural history of the Nile Valley, the Red Sea coast, and Abyssinia. In 1869 he undertook a botanical exploration of the equatorial regions west of the Nile that continued for three years. He travelled to the lands of the Dinka and Shilluk and further south into central Africa. Although most of his specimens were lost in a fire, his journals were preserved and constitute one of the first botanical records of the region. He contributed more than any other European traveller of his time to the knowledge of the natural history of equatorial and central Africa. SEE: Dinka, Shilluk

SENNAR.

Sennar entered history in the 16th Century when it became the capital of the Funj Sultanates (1504-1821). During this period it served both commercial and administrative interests in its trade with Darfur, Shendi, Suakin, and Ethiopia. When visited by T. Krump in 1701 it was described as "one of Africa's most important trading centers," certainly the largest in the Sudan at that time.

Just before the Turco-Egyptian conquest, in 1816

Sennar was visited by Muhammad Uthman Mirghani (1793-1853) who was looking for a home base for his Khatmiya religious order, but even by that time Sennar had deteriorated very significantly. When it was occupied by Mahu Bey in 1821 it did not take long to realize that a better location and condition would be found at Wad Medani and Khartoum for the Turkish rulers. The old royal palace was derelict, and the mosque in bad repair. Turkish slaving interests kept some economic life to Sennar, but by 1860 its population was a mere 4,000.

In April 1882, the rising forces of Mahdism attacked Sennar which had still supported the Khartoum government. In February 1883 the siege was lifted by Abdel Gadir Hilmi and Gordon was just able to send heavily armed steamers to Sennar until September 1884 to collect grain and food for his hard-pressed troops. Even after Khartoum fell in January 1885, Sennar was able to hold on for a few more months.

When the British returned, a completely new site for the town of Sennar was established and old Sennar awaits future archaeological inquiry. In 1919, the British began the construction of a large dam at Sennar to control the Blue Nile and develop a water supply system for the cotton fields of the Gezira. Once this project was in production a railway line reached Sennar in 1929 for the export of cotton. By the time of independence, Sennar's population had reached 8,600 and by 1970 it was 26,000 giving it the highest rates of urban growth in the Gezira region. By 1990 Sennar has certainly passed 45,000 inhabitants. Its position on the railway lines to the north, west, and east will give it continued importance, but the all-weather road to the east passes only through Wad Medani and diverts a measure of potential commerce. SEE: Alwa, Funj Sultanates, Mahdiya, Soba, Turkiya

SETU.

An independent Nubian kingdom in the 3rd millennium B.C. SEE: Irtet, Yam

SHADHILIYA.

A major *tariqa* traced back to the teachings of Abu al-Hasan Ali al-Shadhili (1196-1258). The founder was a wandering teacher and his *tariqa* is more a set of liturgies and a school of thought than a sociopolitical organization. Its prayers and liturgies are used by many *turuq* in the Sudan. Some of these, like the Majdhubiya, are considered branches of the order, while others, like the Khatmiya, are independent. SEE: Khatmiya, Majdhubiya, Tariqa

SHAHEINAB.

An early neolithic site near modern Khartoum. There was no evidence of plant domestication but some for the domestication of animals, especially a dwarf goat. The culture may be related to cultures found in Tibesti and Fayyum. Carbon dates for Shaheinab materials of 3100 B.C. and 3500 B.C. have been determined.

SHANNAN, ABD AL-RAHIM MUHAMMAD KHAYR.

Sudanese soldier and political figure. During the era of the government of Ibrahim Abboud, Shannan was active in the Revolutionary Command Council and then was arrested and jailed for plotting against Abboud. He was released after the 1964 Revolution and was elected to Parliament (1965-8) and formally retired from the army. In 1973 he was arrested for plotting against the regime of Jaafar Nimieri in association with conservative opposition to the regime. He was convicted but given a light sentence because of poor health and advanced age. SEE: Abboud, Nimieri

SHARI'A.

see: Islamic Law

SHAWQISTS.

The group associated with Muhammad Afandi Shawqi in the Graduates Club during the 1920s and 1930s. Abd al-Rahman al-Mahdi supported the group, which mistrusted Egypt and favored the idea of a separate, independent Sudan. Its major opponents in the Graduates Club were the Filists. SEE: Al-Mahdi, Filists

SHAYKH (SHEIKH, SHEIK, SHAIKH).

A traditional lineage or family branch leader. The title is also used for religious leaders and teachers.

SHAYKH, SHAFIEH AHMAD, Al-.

SEE: Sudan (Sudanese) Communist Party, Sudan Workers Trade Union Federation, Trade Unions

SHAYQIYA.

A major Arab group usually said to be related to the Jaaliyin. The Shayqiya are centered in the Nile valley south of Dongola and established a series of independent sultanates in the later Funj period. After vigorously resisting the Turco-Egyptian invasion, the Shayqiya cooperated with the new rulers and spread throughout the Sudan as irregular soldiers and traders. They actively opposed the Mahdiya and suffered great losses. As a people they were too dispersed to have much power, but as individuals and families, they have been prominent in 20th Century history. SEE: Camel-herding Arabs, Dongola, Funj sultanates, Jaaliyin, Juhayna, Jallaba

SHENDI.

Prior to Turco-Egyptian rule, Shendi was one of the main commercial towns of the northern Sudan and the home of many Jellaba merchants. Shendi lies just upstream from the ancient Meroitic capital and its neighboring pyramid fields. To the southeast of Shendi are the important Meroitic ruins at Naqa and Mussawarat Es-Sufra. Across the Nile is the town of Metemma. In the early 18th Century Shendi

probably

had a population of about 5,000, probably only surpassed by its contemporaries, the towns of Sennar, Suakin, and perhaps Fasher.

Trade routes from Shendi went up and down the Nile-to the Gezira and the south and to Cobbe in Darfur. Trade items included those from Venice, Egypt, Arabia, and Ethiopia and the market was daily, unlike that of smaller towns. Local produce of pottery, baskets, livestock, rope, grains, wood, and dates made for a lively exchange. Slavery was another important aspect of Shendi's trade in the 18th and 19th Centuries. Shendi slave merchants were mostly middlemen and a few slave hunters, but in 1814 it was estimated that as many as 5,000 slaves passed through Shendi each year.

Shendi established itself in 19th Century Sudanese history in 1823 when Ismail Pasha, fresh from his conquest, went to Shendi to procure taxes and otherwise express his authority. The ruler of the time, Mek Nimr, was deeply insulted and provoked, and organized a conspiracy to kill Ismail and his men while they were lulled by drink and sleep. Although their plot was successful it brought more than a year of retribution by Ismail's brother-in-law, "The Daftardar," who carried out massacres at dozens of Nile valley towns and villages, killing up to 50,000 people.

When order had been restored, Ali Khurshid Pasha (1826-1838) arranged to construct a summer palace at Shendi. But peace was not to last, as the Mahdiya and British reconquest again brought destruction upon this town. In 1955 Shendi's population was put at 11,500; by 1969 it reached about 21,000; and a report for 1973 indicated a population of over 24,000. This steady growth rate suggests a role of regional migration to Shendi so that by 1990 its population probably surpassed 37,000. SEE: Cobbe, Ismail Kamil, Kushites at Merowe, Mahdiya, Mek Nimr, Sennar, Slavery, Suakin, Turkiya

SHIBEIKA, MEKKI.

Sudanese intellectual leader and university professor who graduated from the American University of Beirut and received his doctorate from London University in history. He taught in Gordon College and then in the University of Khartoum. He was active in the organization of the Graduates Congress and served as its secretary for a time. After independence he became professor of history at the University of Khartoum and then served for a time as Dean of the Faculty of Arts and also as president of the Philosophical Society of the Sudan. He wrote many important studies of Sudanese history in both English and Arabic. SEE: Graduates Congress, University of Khartoum

SHIBLI, AMIN.

Sudanese lawyer and political leader who was active in the 1964 Revolution and served for a number of years as president of the Sudan Bar Association. He was an organizer of a new Socialist Party in 1967 which hoped to attract a broader basis of public support than the Communist Party of the Sudan had won. He served briefly as Minister of Justice after the 1969 Revolution and then in a variety of posts representing the Sudan in the Arab League and other organizations. SEE: Sudan (Sudanese) Communist Party

SHILLUK.

The Shilluk are a Pre-Nilotic people who also include the Anuak, Barea, Berta, Gule, Hamaj, Ingessana, Meban, and others. That is, they are the descendants of those who occupied the region between the White and Blue Niles before the arrival of the Nilotics, thus separating the two groups. Pre-Nilotes in general are distinguished by their Sudanic rather than Semitic language and the persistence of matrilineal rather than fully patrilineal aspects; most did not accept Islam. They have some resemblance to the Nuba

people but have also a Cushitic admixture. They now share linguistic and behavioral affinities (*e.g.*, removal of lower incisors) with other Nilotics and also customs of Arabs (circumcision and clitorrectomy). All Pre-Nilotes are sedentary agriculturalists unlike traditionally pastoral Nilotics. Typically the highest level of political organization for Pre-Nilotics is that of a ranked society.

The Shilluk are unique among Pre-Nilotics since they have a *reth* who is considered a divine king with a royal class structure to support his kingship. All reths are purported descendants of Nyikang, the dynastic founder. The reth traditionally resided at Fashoda where some reports suggest that regicide was practiced in case of ailing kings. Numerous similarities between the practices of the Shilluk and ancient Egyptians (*e.g.*, royal divinity, and brother-sister royal marriage) suggest certain ancient linkages between the two. SEE: Fashoda, Funj, Hamaj, Nilotic, Nuba

SHINGETTI, MUHAMMAD SALIH, d.1968.

Sudanese political leader and businessman who served for many years in the administrative service and was active in early nationalist movements. He was a part of the Sudan Union Society and was active in the formation of the Graduates Congress. He was a political independent but usually worked closely with Abd al-Rahman al-Mahdi. He was speaker of the Legislative Assembly and the House of Representatives in the first Parliament, elected in 1953. During the Abboud era he was actively involved in agricultural businesses and other commercial ventures. After the 1964 Revolution he worked with the Umma Party but was not as directly involved in politics as before. He was nominated by Sadiq al-Mahdi's wing of the Umma Party to the Supreme Council but was not elected. He died on

return from pilgrimage to Mecca in 1968. SEE: Al-Mahdi, Graduates Congress, Legislative Assembly, Umma Party, Sudan Union Society

SHUKRIYA.

A great section of the Juhayna Arabs. They are concentrated in the Blue Nile and Kassala areas and are a major camel-herding people. The fortunes and history of the Shukriya are reflected in the experience of the leading Abu Sinn family. SEE: Arabs, Abu Sinn, Camel-herding Arabs, Juhayna, Kassala

SHUQAYR, NA 'UM BEY, 1863-1922.

A Syrian Christian who worked in the intelligence department of the Egyptian Army and then in the Sudan. He was influential as an advisor on local affairs for the British in the Sudan. His history of the Sudan (*Tarikh al-Sudan*) is one of the major sources for Sudanese history, especially for the Mahdist period.

SINGA SKULL.

A Paleolithic skull among the earliest human remains found in the Sudan, dating to about 17,000 years ago. The skull, found in the Blue Nile area, is thought to belong to the proto-Bushman or Stillbay culture of the Sudan. SEE: Paleolithic, Stillbay

SLATIN PASHA, BARON RUDOLF VON, 1857-1932.

Austrian officer who served in the Egyptian and Sudanese services. After a varied military career, he became an administrator in the Turco-Egyptian government in the Sudan. The Mahdist revolt broke out while he was governor of Darfur and he was captured. He was a prisoner for 11 years and came to know the Khalifah Abdallahi al-Ta'ishi very well. He escaped in 1895 and worked in Egyptian-British military intelligence. After the establishment of British control in the

Sudan he was named inspector-general and had great influence over policies relating to local affairs. Because of his Austrian nationality he resigned his post at the beginning of World War I and left the Sudanese governmental service. SEE: Abdallahi, Darfur, El-Fasher, Turkiya

SLAVERY.

With the commercial "opening up" of the upper White Nile under the Turkiya, especially after 1843, came the penetration of the south for ivory and slaves. Frustrated by the lack of financial success of the ivory trade, European, Egyptian, Levantine, and Sudanese merchants quickly achieved a notorious reputation for their predatory slaving and abuses of the people of Upper Nile and Bahr al-Ghazal. Typical of the barter and primitive accumulation of wealth that slavery has meant elsewhere, the trade in slaves was used in partial lieu of wages for servants and soldiers of the merchants. Additionally, taxes owed to the Turkish rulers were often paid in slaves. Intensive slaving took place in southern Darfur, the Nuba Mountains, upper Blue Nile, and Ethiopia. The Dinka and the Azande, while victims of the slave trade, nonetheless were never conquered and mounted effective resistance to the slavers.

By the end of Abbas' reign (1848-54), the Europeans began to give up the trade and it fell to local Jellaba and Levantine merchants. The infamous Nile Valley successors to this trade were the Egyptian, Mohammed Ahmed al-Aqqad, and the Sudanese, Al-Zubeir Rahma Mansour (Zubeir Pasha), who inherited their trading stations and maintained this commerce with their private armies of Danagla and Shayqiya soldiers. Although abolished during the reign of Sa'id in 1856, the slave trade effectively continued in the Sudan until the end of the Turkiya and the succession of the Mahdiya. The slave trade was fueled by the continuing

need for rank and file soldiers in the armies of the Ottoman rulers and for use as domestic servants throughout the middle and upper strata of Ottoman society, especially in Turkey and Egypt. Slaves in the Sudan performed the bulk of agricultural labor. In the context of strife in the southern Sudan today, there are substantiated reports of persistent slavery in southern Kordofan and Darfur. SEE: Anti-Slavery Movement, Azande, Danagla, Darfur, Dinka, Fashoda, Jellaba, Juba, Khartoum, Nuba, Shayqiya, Wau, Al-Zubeir Pasha

SOCIALIST PARTY OF THE SUDAN.

SEE: A. Shibli, Sudanese Communist Party

SOCIALIST REPUBLIC PARTY (SRP).

A political party formed in 1951 by traditional leaders and moderate intellectuals. The SRP supported independence but feared a Mahdist "monarchy." It also opposed direct political involvement by the religious organizations. The SRP cooperated with the British and was believed by some Sudanese to have been a British creation. Its leadership included a number of important traditional and rural leaders. The SRP secretary was the moderate intellectual Ibrahim Badri. However, the party was opposed by the Umma Party, the pro-Egyptian groups, and the religious leaders. It won only three parliamentary seats in the elections of 1953 and soon ended formal activity.

SOUTH SUDAN LIBERATION MOVEMENT.

see: Anya-Nya

SOUTHERN FRONT.

A coalition of southerners formed in 1964. It drew upon southern civil servants and operated within the Sudan rather than in exile. It had three ministerial posts in the 1964-5 transition gov-

ernment and won 10 seats in the 1968 parliamentary elections. Front leaders included Clement Mboro and Hilary Logali. The Front was dissolved after the 1969 Revolution. SEE: C. Mboro, H. Logali

SOUTHERN LIBERAL PARTY.

see: Liberal Party, Southern Party

SOUTHERN PARTY.

A party formed by educated southerners just prior to the 1953 elections. It had broad support in the south, winning 12 of the 22 southern seats in the House of Representatives in those elections. In 1954 the party changed its name to the Liberal Party. SEE: Liberal Party

SOUTHERN SUDAN ASSOCIATION.

A London-based organization of southern Sudanese formed in 1970. It published the *Grass Curtain*, a magazine which hoped to influence Western opinion in favor of the southern cause. It was associated with the Anya-Nya and was dissolved after the Addis Ababa Agreement of 1972. Its director, Madeng de Garang, became a member of the new Southern Region High Executive Committee which was created as a result of the settlement. SEE: Addis Ababa Agreements, Anya-Nya, Enoch Garang

SOUTHERN SUDAN PROVISIONAL GOVERNMENT (SSPG).

A southern political organization created in 1967. It basically replaced the Azania Liberation Front and was an attempt to bring together all the southern groups existing outside the Sudan. It opposed southern groups that participated in the Sudanese political system. Aggrey Jaden was president of the SSPG. The SSPG disintegrated by March 1969 due to personality conflicts and ethnic rivalries. It was succeeded by the Nile Provisional Government. SEE: Azania Liberation Front, A. Jaden, NPG

SOUTHERN SUDAN WELFARE COMMITTEE.

An early southern organization formed in 1946-7 by Stanislaus Paysama and others. It was primarily composed of southerners in government services concerned about equal pay and opportunity with northerners. SEE: S. Paysama

SOUTHERN WOMEN'S LEAGUE.

Organized in 1965 after the upsurge of political activity after the October 1964 Revolution. All members were southern women, many of whom were originally school mistresses, but by 1969-70, the League made inroads among university students. Its founding leaders were Alawia Abdel Farag, Hudda Zein al-Abdien and Elizabeth Morgan. After Nimieri's May Revolution announced the 9th of June Declaration making peace and regional autonomy the professed solutions to conflict in the southern Sudan, the Southern Women's League was absorbed into the national Sudanese Women's Union and became the Southern Women's Union in 1970. After peace in 1972, a desk for Southern women within the framework of Regional Government was established which was comprised of Mary Sirsio Edirro as President, with other members including Alawia Abdel Farag, Bothina Doka, Salwa Gibril, Sothan Abatrisio, and Victoria Ayar. SEE: Ninth of June, October Revolution, Women's Rights

STEINER, ROLF.

Mercenary of German origin who had been in the French Foreign Legion and then was involved in a wide variety of military ventures as a mercenary soldier. He was arrested in 1971 in Uganda and was turned over to the Sudan to stand trial as a mercenary because of his alleged ties to Israel which was aiding the southerners at the time. He was convicted and sentenced to death, but this was later commuted to 20 years' imprisonment. He was released

and deported from the Sudan in 1974. SEE: Anya-Nya, Anyidi Provisional Government

STILLBAY.

The term "Stillbay" represents the general Bushmanoid (Khoisan and Click language) group, which is documented to have existed from southernmost Africa to the base of the Ethiopian highlands. The Stillbay type is presumed to have existed in relatively homogenous forms across the continent in prehistoric times and purportedly the groups' descendants still exist in southernmost Africa today.

The Stillbay were hunters and gatherers of the Late Paleolithic and thereafter developed a stone-tool technology, marked by its use of chipped flakes. In the Sudan the Stillbay type was known from Singa on the Blue Nile only 300 miles from Khartoum. Although they are not mentioned in historical or ethnographic records, there is a reasonable presumption that they were distributed extensively in Sudanese grasslands and river valleys.

While their record is sparse indeed, it is worth noting that there is no archaeological record of either Nilotic or Niger-Congo people existing in the Sudan until about the time of Christ or even much later. Of course, Arabic-speakers came well after this time. However, a variety of Cushitic and Nubian-speaking (?) Sudanic groups were present in these Late Mesolithic or Early Neolithic times. During these periods, hunting and gathering was still significant to the Stillbay people and to their Cushite contemporaries, the latter representing a Capsian culture similar to that of North Africa with its use of stone blades and microliths.

As the Cushites learned how to domesticate plants and animals from 2000 B.C. onward, they began an explosive dispersal south and west. Probably Bushmanoid populations were left in less desirable areas, but

they finally disappeared in the Sudan without a clear trace as Nilotics and others subsequently arrived. SEE: Paleolithic, Singa

SUAKIN.

This is a fascinating, but essentially abandoned town on the Red Sea. Its history probably dates back to Pharaonic times when New Kingdom pharaohs used this area in their trading and exploring missions along the Red Sea and to the "land of Punt." The immediate hinterland is occupied by the Beja (Blemmyes) from the very earliest times. In Christian times, Suakin's strategic location also attracted both Axumites from Ethiopia and their Sabaen relatives from Yemen.

The main part of the town is located on an island connected by a short causeway to the mainland. This was guarded by a fortified gate and could offer a good defense for the inhabitants, traders, and pilgrims to Mecca. For much of this millennium, Suakin was the main point of access to the interior of Africa from Arabia. The famed Arab historian, Ibn Batuta (1303-77 A.D.), reported that the Sultan of Suakin had a Beja mother and a father who was the Emir of Mecca. Such notes help to place Suakin in its historical and social context.

Certainly by the 13th Century, and perhaps much earlier, Suakin was also an important outlet for the export of slaves from the Sudan. It was faster to come down or across the Red Sea and then enter the Sudan from Suakin, rather than take the much slower overland and upstream routes along the Nile. After the 16th Century, Muslim pilgrims from West Africa would also come to Suakin on their way to Mecca. During the Ottoman rule in Egypt, particularly that of Sultan Sulayman (1520-66), control was exercised over Suakin's shipping and commercial interests, especially that derived from the trade in slaves, coming from Shendi and Sennar. In later times, Suakin would see merchants from India, China, and Portugal com-

ing to purchase slaves, ivory, ebony, incense, gum arabic, and other Sudanese goods.

In the early 18th Century Suakin was a town of about 8,000 people and functioned as the main ocean port for the Funj Sultans at Sennar. But in the 19th Century, Sennar had collapsed, Turkish oppression was instituted, Red Sea pirates were active, and Suakin's merchant role was seriously undermined. The journal of Burckhardt in 1814 noted Suakin's stagnation. In 1843 the Turco-Egyptian Governor of the Sudan, Abu Widan Pasha sought to make Suakin a direct tributary to Khartoum. In 1857 increased freight traffic from the Alexandria-Suez railway in Egypt brought further improvement to Suakin's economy. A telegraph line was established in 1857 and in 1863 a regular steamship service connected Suez and Suakin. A post office was built in 1867 and railway routes were surveyed to Kassala, Berber, and Shendi, but no tracks were laid. Formal authority from Istanbul was transferred to Khedive Ismail in May 1866, so that the Egyptians would have complete control of Suakin and nearby Massawa. This picture brightened further with the opening of the Suez Canal in 1869.

Ironically, the official end of the slave trade in 1870 also helped Suakin's economy as it made slaves more scarce so that slaves passing from Suakin to Arabia actually commanded a higher price. Whatever the future might have been, these "boom" years from 1857 to 1884 finally came to a sudden halt. All of the dreams of the Turco-Egyptians collapsed with the rise of the Mahdiya. Gordon was already under Mahdist pressure in February 1884 when General Valetine Baker set out from Suakin to relieve the garrisons at Tokar and Sinkat already under attack by Mahdist troops. Only one-third of Baker's men were able to return from the battlefield. The fall of Khartoum in January 1885 was followed by the removal of the

civilian population of Suakin in July. The British General Kitchener strengthened his defenses and repeatedly came under attack by the great Mahdist military tactician Uthman Diqna. In 1888 Suakin almost fell under his close siege. Even when Uthman Diqna was captured in 1891 in Tokar, he soon escaped and resumed his attacks on Suakin. The economic life of Suakin was only that of a garrisoned town.

When British rule was reestablished in January 1898 under the Anglo-Egyptian accords it was only Suakin where the Egyptian flag flew alone, elsewhere the British and Egyptian colors flew together. The 40-year-old dream of a railway to Suakin was realized in 1905 and the population was rebuilt to about 10,500 with two Egyptian banks and a cotton-ginning factory all making their contributions. However, this second very brief period of growth also demonstrated the geographical limitations of Suakin. The tiny defensive island harbor could not accommodate expansion and the narrow, coral-infested channel could not accept the much larger steamers of the 20th Century. A radical decision was taken in 1909; a new town at Port Sudan began construction. By 1920 many of the buildings had fallen down with the main activity being that of the desolate prison and a quarantine station for pilgrims was established nearby. At present hardly a building stands and Suakin may only reappear in the reports of future archaeologists. SEE: S. Baker, Berber, Kassala, Khartoum, Kitchener, Mahdiya, Shendi, Sennar, Slavery, Turkiya, Uthman Diqna

SUDAN AFRICAN CLOSED DISTRICTS NATIONAL UNION (SACDNU).

see: Sudan African National Union.

SUDAN AFRICAN LIBERATION FRONT (SALF).

A southern political organization formed by Aggrey

Jaden in 1965 following the breakup of the Sudan African National Union. Later in the year SALF merged with the Azania Liberation Front. SEE: ALF, A. Jaden, Sudan African National Union

SUDAN AFRICAN NATIONAL UNION (SANU).

A southern liberation movement formed in exile during the Abboud period. William Deng, Joseph Oduho, and Father Saturnino were among the organizers in 1962. It was originally called the Sudan African Closed Districts National Union and changed its name to SANU in 1963. SANU leadership split during and after the Roundtable Conference of 1965 in Khartoum. The issue was the degree of compromise possible with the Sudanese government. William Deng remained in the Sudan. His SANU-INSIDE contested elections and won 10 southern seats in Parliament in 1967 and 15 seats in the 1968 elections. Its support was concentrated in Bahr al-Ghazal. In 1967-8 SANU-INSIDE split into factions led by William Deng and Alfred Wol. The murder of Deng in 1968 reduced the influence of SANU-INSIDE. After 1965 most of the leaders of SANU-IN-EXILE formed the Azania Liberation Front. SEE: Abboud, Azania Liberation Front, W. Deng, J. Oduho, Sudan African Closed Districts National Union, Saturnino

SUDAN (SUDANESE) COMMUNIST PARTY (SCP).

There was scattered activity by individual Communists in the Sudan before World War II. Some of these had been influenced by the earlier evolution of the Egyptian Communist Party. In 1946 a formal organization was created in the Sudan called the Sudan Movement for National Liberation, which was an offshoot of the Egyptian Communist movement. During the 1940s and 1950s the SCP operated through various front organizations. It was especially important among students, forming the Students Congress (1949) and then the Demo-

cratic Front (1954). It contested elections through the Anti-Imperialist Front. The party developed an orthodox, Moscow-oriented wing, led by Abd al-Khaliq Mahjub and a wing emphasizing local Sudanized Marxism. The SCP joined in opposition to the Abboud regime and played an important role in the 1964 Revolution and the subsequent transitional government.

In the 1960s the SCP openly contested elections but came into conflict with the Umma-NUP coalition governments. Communist party influence during the 1964 October Revolution was reflected in the subsequent elections when Fatma Ahmed Ibrahim became the first woman elected to the Sudanese parliament, Ahmad Sulayman was elected from a territorial constituency, and Abd al-Khaliq Mahjub was elected to parliament as an independent. A major constitutional crisis was created in 1965-7 in an attempt to outlaw the parliamentary participation of the SCP. In this, some members created a more broadly conceived Socialist Party of the Sudan (1967-9), while others advocated operating underground.

After the 1969 Nimieri Revolution the SCP gained central influence. The policy of the SCP on Regional Autonomy (for the south) was adopted on 9 June 1969 and under the leadership of Joseph Garang, Ministry of Southern Affairs, and a SCP member, the path was open to the Addis Ababa Agreements although Garang himself was executed in 1971 for his alleged involvement in the abortive coup.

The nationalist wing of the party, led by Ahmad Sulayman and Faruq Abu Issa, cooperated with the new regime but the Mahjub faction was less supportive. Mahjub was arrested in 1970 and exiled for a time. The major crisis came in July 1971, when pro-Communist officers briefly overthrew the government. In the aftermath, Mahjub and other SCP leaders were executed along with the dissident officers and the

party organization was crushed. After the fall of Nimieri in 1985, the SCP, then led by Ibrahim Nugud, resumed its activities and participation in the democratic process, with Fatma A. Ibrahim resuming her legendary oratory. As before, this was short-lived as the military regime emerging in 1989 immediately banned the SCP and jailed its top leaders. The SCP also gives critical support to many of the policies and positions of the SPLM. SEE: Abd Al-Khaliq Mahjub, Ahmad Sulayman, Fatma Ahmed Ibrahim, Anti-Imperialist Front, Faruq Abu Issa, Joseph Garang.

SUDAN MOVEMENT FOR NATIONAL LIBERATION.

see: Sudan (Sudanese) Communist Party

SUDAN PARTY.

A short-lived political party formed in 1952 by Muhammad Ahmad Umar. Its platform was virtually unique in that it called for an independent Sudan as a member of the British Commonwealth.

SUDAN PEOPLE'S LIBERATION MOVEMENT (SPLM), SUDAN PEOPLE'S LIBERATION ARMY (SPLA).

The SPLM and its armed wing, the SPLA, is the major resistance movement based in the southern Sudan and neighboring Ethiopia. It was founded on 3 March 1984 and has been headed by Col. John Garang until the movement split in August 1991, with a separatist faction headed by Lam Akol. With the failure to implement the Addis Ababa Accords that ended an earlier period of civil war in 1972, with discovery of oil in the south and a maneuver to channel profits to the north, and with apparent increasing political manipulation of the south by the Nimieri regime, the list of grievances on the part of southerners grew and good will between the north and the south began to break down. The renewed outbreak of hostilities began before the introduction of

the "September Laws" in 1983 (making Islamic law state law), but this event added considerable fuel to the fires, and is recalled as a signal event in the second major round of civil war.

Unlike previous southern movements, the SPLM clarified at the outset that it was not a separatist movement, but that its vanguard role was the liberation of the whole of the Sudanese people from the "tyranny of military dictatorship, uneven economic development, and chronic civil war." Thus, the movement represents a new stage in the political development of the south, and the SPLM has attracted to its cadre some northern Sudanese intellectuals. Since the renewal of civil war, the SPLM has brought under its control major regions of the southern Sudan, including the main cities of Malakal, Wau, and has even threatened Juba. The SPLM maintains an active radio service that is monitored in Uganda and Ethiopia, and is received in Khartoum. It has had the opportunity to comment extensively on the unfolding of political events in Khartoum.

In 1985 the Nimieri government was brought down after massive popular demonstrations in the north, but due also in no small part to the successes of the SPLM in the south. John Garang eschewed meeting with the new government, since it was still technically a military regime under the command of Maj. Gen. Suwar al-Dahab, although with a civilian Prime Minister. When Sadiq al-Mahdi was elected Prime Minister in 1986, his democratic coalition government failed to successfully initiate talks with the SPLM. When the government of Sadiq al-Mahdi was overthrown in yet another coup in June 1989, the new rightist, Islamic militarists refused to recognize or meet with the rebel group.

SPLM sees the fundamental issues between north and south as uneven economic development with dominance of the north, and a history of sectarian and religious bigotry. With the civil war estimated to cost

the Sudanese people an average of one million pounds per day, SPLM-Sudan government talks are an essential prerequisite to Sudan's economic recovery. The SPLM/SPLA is a signatory to the Koka Dam Declaration (1986) and the National Democratic Charter (1989) with all major political parties except the National Islamic Front. The SPLM sees itself in alliance with all democratic opposition forces in the Sudan. SEE: John Garang, Islamic Revival, Juba, Koka Dam Declaration, S. Al-Mahdi, Malakal, Wau

SUDAN UNION SOCIETY.

An early nationalist organization formed in Omdurman around 1920. It was a secret group containing a number of men, like Abdallah Khalil and Muhammad Salih Shingeiti, who were later important political leaders. It opposed the British administration and worked for Sudanese self-determination. Some members left the Union and joined the more militant White Flag League, and most of the Union's formal activities ceased as a result of the suppression of nationalism after 1924. SEE: A. Khalil, M.S.Shingetti, White Flag League

SUDAN UNITED TRIBES ASSOCIATION.

An association formed by Ali Abd al-Latif advocating Sudanese independence. When he was jailed in 1922 the Association came to an end. After his release from jail in 1923, Ali formed the White Flag League. SEE: A. Abd Al-Latif, Abd Al-Fadil, White Flag League

SUDAN UNITY PARTY.

see: S. Deng

SUDAN WORKERS TRADE UNION FEDERATION (SWTUF).

A congress of trade unions in the Sudan formed in 1950 as an outgrowth of the Workers Congress of 1949. It was activist in nationalist causes and organized many strikes before independence. It

continued to represent militant and radical unionism after independence. It came into conflict with the Abboud regime but survived the first era of military rule. Official government recognition was granted in 1966 but was withdrawn after 1969, although combined union action has continued. The SWTUF had a long and close association with the Communist Party of the Sudan, especially through the long-term secretary general of SWTUF, Shafieh Ahmad al-Shaykh. His execution in 1971 formally suspended the SWTUF, but the trade union movement continues in various underground formations which are opposed to military rule. SEE: Abboud, SCP, Trade Unions

SUDANESE LITERATURE.

Nearly every major ethno-linguistic group on the African continent is represented within the borders of the Sudan, and thus, Sudanese literature has artistic affinities with all other African literature. As a matter of government policy, under the Nimieri regime, in addition to purely Arabic texts, others of the major languages of the Sudan, *i.e.*, Nubian, Dinka, Fur, Nuer, Shilluk, Azande, and Bari, were recorded in dual language, grammars, and folkloric texts. There are some English language folklore texts, like Francis Deng's *Dinka Folktales*, that have been compiled by native speakers.

Heated debates about the "national" language and "national" literature have been accentuated by the multiple ethnic and linguistic character and obvious racial and cultural admixture that have created a unique cultural ethos which is both Arab and African to a degree unparalleled in other Sudanic African states.

Modern Sudanese literature originated with the growth and spread of Arabic-Islamic culture that flourished during the Funj empire for which the *Tabaqat Wad Dafallah* is the principal preserved record

of this cultural awakening. During the Turkiya there coexisted the repetitive, decorative poetry of the Egyptian educated '*ulama* and the colloquial Sudanese Arabic poetry of the ordinary people. '*Ulama* poetry began to reflect the realities of the new political struggles of the Sudan beginning with the Mahdist revolution of 1883.

Beginning with the Condominium in 1898, the sensibilities of the nationalist intellectuals were conditioned by the imposed English language and style of education. By 1924 the national White Flag rebellion spawned a new patriotic literature and poetry. The recently collected songs of Khalil Farah, which were halfway between literary and colloquial Arabic, expressed the fervent nationalist sentiments of the politically conscious, newly educated Sudanese to the nonliterate masses.

During this period the short-lived, but lively journals such as *El-Sudan*, *El-Nahda* and *El-Fajr* sprang up. Writers like El Tijani Yusuf Beshir and Muhammad Ahmed Mahjub made their initial appearance in *El-Fajr*. The *Fajr* group was aware of the hybrid Sudanese cultural traditions and the various historical currents that made it unique, and they sought to shape linguistic symbols of a national identity.

Muhammad Ahmed Mahjub expressed the idea of a Sudanese literature "written in Arabic but infused with the idiom of our land because this is what distinguishes the literature of one nation from another." The *Fajr* group's rediscovery of the communal roots of identity and creativity found its first real expression in the works of Muhammad el-Mahdi el-Majdhub. He was the first poet whose work reflects the poetic consciousness of belonging to both the "Negro" and the Arab tradition.

In the 1960's there emerged a new group of poets who spoke to the "authentic voice of Afro-Arabic identity." For these poets there is no longing for a

fusion of the twin threads of African and Arabic culture; rather they are convinced that they are reconciled on the poetic level. These poets are finely tuned to the intellectual and cultural currents of the contemporary world, especially Africa, the Arab world, and the "Third World". These poets were actively involved in the struggle for independence, the October Revolution, and the spring of 1985 "intifada" that overthrew Nimieri. As a result, some of these writers have sought refuge outside of the Sudan.

Among this more recent group who have had collections published are Salah Ahmed Ibrahim, *Ghabat el-Abanus (The Forest of Ebony)*; Mustafa Sana, *El-Bahr el-Qadim (The Ancient Sea)*; Muhammad el-Mekki Ibrahim, *Ummati (My Nation)*; Muhammad Abdel Hai, *el-Audeh ila Sinnari (Sinnar, a Homecoming)*; and el-Nur Uthman, *Sahw, el Kalimat el-Mansiyya (The Awakening of the Forgotten Words)*. Their poetry blends the imagery of Arabia and Africa, the twin origins of their culture. [By Constance E. Berkley]. SEE: Arabic Language, *El-Fajr*, Language and Culture, Literature, El Tayeb Salih, Francis Deng

SUDANESE SOCIALIST UNION (SSU), 1972-1885.

The single legal political party that functioned as the primary political apparatus of the Nimieri regime. Established in January of 1972 along the lines of the socialist unions in Egypt and Syria, its basic philosophy envisioned a single political organization based upon an alliance of workers, farmers, intellectuals, national capitalists, and soldiers. During its early years of political development, the SSU formed its own popular organizations, such as the Sudanese Youth Union and the Sudanese Women's Union, and it fostered its own brand of single party democracy with a People's Constituent Assembly. Rarely did this Assembly dis-

agree with Nimieri's policies. By the time of its First National Congress in January of 1984, it had organized 6,381 basic SSU units nationally, primarily at the village and town quarter levels. These community units sometimes initiated self-help projects, such as health clinics or schools, but with limited government support, as the SSU functioned primarily as a political entity. In the waning years of the Nimieri regime, the SSU and the People's Assembly became discredited by their uncritical support of the increasingly dictatorial government policies. The only consistent opposition came from southern representatives. With the overthrow of the Nimieri government in April 1985, the functioning of the SSU came to an end. SEE: Nimieri, May Revolution

SUDAN STUDIES ASSOCIATION (SSA).

Founded in the U.S. in 1981 as an association to promote the scholarly study of the Sudan, its membership grew from a North American base to include international members from Africa, the Middle East, Asia, and Europe. Founding members included: Constance E. Berkley, Carolyn Fluehr-Lobban, Peter Garretson, Richard Lobban, David Sconyers, and Jay S. Spaulding. The SSA has held annual conferences in the U.S. since 1981 and has published occasional volumes of selected conference papers. The SSA has published a quarterly newsletter since 1981, entitled *SSA Newsletter*. The Sudan Studies Association has been the co-organizer of two international conferences on the Sudan, the first in 1988, with the Institute of African and Asian Studies at the University of Khartoum, on the subject of "Sudanese Studies: Past, Present and Future"; and a second international conference with the Sudan Studies Society of the United Kingdom (SSSUK) and Institute of African and Asian Studies at

Durham Castle, the University of Durham, in 1991, with the conference theme of "Sudan: Environment and People."

The SSA has a cooperative relationship with the University of Khartoum's Institute of African and Asian Studies, and it has supported various educational and flood relief projects in Sudan related to its central scholarly and educational function. SEE: Sudan Studies Society of United Kingdom, University of Khartoum

SUDAN STUDIES SOCIETY OF THE UNITED KINGDOM (SSSUK).

Founded in 1987, the steering group in the U.K. began immediate publication of its official newsletter, *Sudan Studies*, which has been produced at the University of Durham's Department of Geography by Anthony Trilsbach. The University of Durham houses the main archival record of the British colonial period in the Sudan.

The SSSUK newsletter contains news, reports, recent publications and book reviews relating to the study of the Sudan. The main goal of the society is to promote Sudanese studies in the United Kingdom and elsewhere, and for the distribution of news regarding the Sudan in the U.K., Europe, North America, and elsewhere. SSSUK has held annual conferences on Sudanese studies and has cooperated with the Sudan Studies Association and the Institute for African and Asian Studies in international conferences on the Sudan. It was the host of the second international conference on Sudan studies at Durham Castle, the University of Durham, in 1991. SEE: Sudan Studies Association, University of Khartoum

SUDANESE WOMEN'S JOURNALISTS LEAGUE.

One of the effects of the participation of women in the October 1964 Revolution was that each magazine and

journal devoted a page or section to women's affairs, which was written or edited by a woman journalist. The League was organized in 1968, after being rejected by the national Journalists Union, and it promoted journalism by and about women until its dissolution in 1970. SEE: Women's Rights

SUDANESE WOMEN'S UNION.

see: WOMEN'S RIGHTS

SUDD.

The large swamp "barrier" region in the southern Sudan, mainly in the Bahr al-Jebel part of the White Nile. This huge flat area of swamp vegetation makes navigation of the river difficult without constant clearing activity. SEE: S. Baker, Jonglei, Juba

SUFI.

The Arabic term for an ascetic Muslim mystic. Sufi brotherhoods, originally derived from Turkey, have mostly entered the Sudan from the northern and western parts of Africa. Some Sufi leaders established their own following or *tariqa* which sometimes came to have considerable political influence. The term Sufi is likely derived from the Arabic "wool" as many Sufi leaders wore woolen scarves or clothing. SEE: Tariqa

SUGHAYIRUN, MUHAMMAD, Al-.

see: Awlad Jabir

SULAYMAN, AHMAD.

Sudanese lawyer and political leader who was an active member of the Sudanese Communist Party, serving at times on its executive committee. He was Minister of Agriculture in the transition government after the 1964 Revolution and was elected to Parliament in a by-election in 1967. He was the first member of the SCP to be elected to the Parliament from a territorial constituency rather than the

special constituencies assigned at various times for

graduates. He became involved in a constitutional crisis when Sadiq al-Mahdi as Prime Minister worked to bar members of the SCP from the Parliament. After the 1969 Revolution he held a variety of cabinet posts, including Minister of Economics (1969-70), of Industry (1970-1), and of Justice (1971-2). He was known to be part of the nationalist group within the SCP and disagreed with Abd Al-Khaliq Mahjub. SEE: Abd Al-Khaliq, SCP

SULAYMAN SOLONG.

The first of the known historical rulers of the Keira dynasty in Darfur. He probably reigned between 1640 and 1680 and is credited with the formal introduction of state-supported Islam into Darfur. Little is known of his actual life or rule, but he, his son, and his grandson transformed their small kingdom into a multiethnic successor state to the Tunjur empire. SEE: Darfur, El Fasher, Funj Sultanates, Fur Sultanate, Keira Dynasty, Tungur

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TABAQAT WAD DAYFALLAH.

This is a biographical dictionary of Sudanese holy men (*fuqaha*) compiled early in the 19th Century by Muhammad al-Nur Wad Dayfallah (d. 1809). The author was a Sudanese historian-jurist. The book is a primary source for the religious and social history of the Sudan during the Funj era. A partial translation into English appears in H. A. MacMichael's *History of the Arabs in the Sudan*. SEE: Funj Sultanates, Sennar

TAFENG, EMIDIO.

Southern soldier and political leader. He was a commander in Anya-Nya rebel force. After the breakup of the SSPG and its successor, the Nile Provisional Government, Tafeng announced the crea-

tion of the Anyidi Revolutionary Government because of the disunity among the civilian southern political leaders. The Anyidi Revolutionary Government was soon absorbed by the South Sudan Liberation Movement of Joseph Lagu. SEE: Anya-Nya, Anyidi Revolutionary Government, J. Lagu, Nile Provisional Government, SSLM

TAHA, MAHMUD MUHAMMAD.

see: Republican Brotherhood

TAHARKA (690-664 BC).

This very important Twenty-Fifth, "Ethiopian" Dynasty or Kushitic Pharaoh was the grandson of Pharaoh Kashta, the son of Pharaoh Pianky, and the younger brother of Pharaoh Shabataka. The date of his birth is not known, but one may guess that it was before 720 B.C. As a young man and the Crown Prince, Taharka was asked by his brother to join the forces of Hezekiah of Judea (Palestine) and King Luli (Tyre and Sidon) in their joint struggle against the Assyrian expansion then led by King Sennacherib (704-681 B.C.). Luli escaped to Cyprus in 701 B.C.; and Hezekiah finally succumbed to Assyrian siege machinations. Prince Taharka and Pharaoh Piankhy were able to withdraw to Egypt. During these years he gained practical and first-hand experience in combating the Assyrians, which he was to do for the rest of his life. Taharka is noted in the Old Testament (2 Kings, XIX,9) as are two other Kushite Pharaohs.

In about 690 B.C., with his mother present as a witness, Nefertumkhure Taharka was crowned Pharaoh of "Two Lands" at Memphis; his rule was mainly from Tanis in the Delta. He fought continually to protect the unity and sovereignty of the Nile valley from the Assyrians. His other main goals were to restore the religious and architectural values of earlier

Egyptian dynasties. He was famed for monumental works throughout the Nile valley from the Delta, to Memphis Karnak, Medinat Habu, Tanis, Edfu, Kawa, Semna, Buhen, and Qasr Ibrim. His huge and famous temple of Amon Ra at Jebel Barkal, would permit Taharka to be termed a "Nubian Ramses." Military campaigns from Nubia to the Levant demonstrated the scope of Taharka's influence.

His talent for great construction was always challenged by his military preoccupation with the Assyrians. This was first shown in Palestine when he fought Sennacherib as a young man, and then, for much of his reign, by his military campaigns against King Esarhaddon (680-669), the Assyrian successor to the murdered Sennacherib. The imperialist Esarhaddon came to the Nile with much military experience, hardened and well-trained troops, new siege tactics, and with an effective camel cavalry. Indeed, it was Esarhaddon who is credited with introducing camels to Egypt at this time. Later camels would become very important in trans-Saharan trade as perfect beasts of burden for the desert.

In order to distract Esarhaddon away from the Nile, Taharka supported revolts by the King of Sidon and by King Ba'alu of Tyre in Phoenicia. However, these revolts were brutally crushed and provoked Esarhaddon to strike at Taharka at Tanis and Memphis.

In 671 B.C. Esarhaddon sped across the Sinai with his fast camel cavalry and met the Nubian and Egyptian forces of Taharka in the Delta. Taken by the speed and surprise, Taharka was defeated and withdrew from the eastern Delta capital of Tanis and retreated to a more secure Memphis citadel. The following year, 670 B.C., Taharka regrouped his troops and retook the Delta from the Assyrians.

Again countering this move, the Assyrians under

Esarhaddon returned in 669 B.C. to retake the Delta and push on to lay siege and sack Memphis. During the battle at Memphis, Taharka was wounded and his son, Ushanakhuru, was captured and taken to Assyria where these events were recorded on a mural of permanent humiliation.

Shocked by the military defeat and by the capture of his son, Taharka resumed his tactical harassment of Esarhaddon by continuing to support Phoenician unrest. In 668 B.C., Esarhaddon was again stirred to another round of fighting and planned still another conquest of the Delta and Memphis. However, this time, Esarhaddon died en route to this battlefield in Egypt. Any relief felt by Taharka was very short-lived as Ashurbanipal, (668-627) son of Esarhaddon quickly resumed the revenge campaign and badly defeated Taharka in the Delta, once again sacking Memphis.

Having withdrawn from Memphis, Taharka could only visit the shrines and temples at Thebes before seeking the fullest security of retreat to his beloved Napata in 667 B.C. The Delta princes who had either betrayed him, or, at least, not been adequate to face the forces of the Assyrians, called in vain for Taharka's return, but his losses were too great for him to make another attempt to purge Egypt of the Assyrians. In 664 B.C., Taharka died and was buried either with other Kushitic Kings in the Nuri pyramid cemetery, or possibly at Seddenga in Lower Nubia. The National Museum in Khartoum contains many of the monumental works and smaller objects which testify to Taharka's greatness. SEE: Kush, Kushites and Merowe, Tanutamun, Twenty-Fifth Dynasty

TAHIR AL-MAJDHUB, Al-
see: Majdhubiya

TAJ AL-DIN AL-BAHARI.
see: Qadiriya

TAMBURA, d. 1913.

A major chief of the Azande who was captured in the 1870s by slave traders when his father was killed in a battle between the Azande and the forces of the slavers. He served in the Egyptian Army and then was rewarded by being sent back to his home country with arms. He fought Mahdist forces and established a broad area under his control in southwestern Sudan. He recognized the superiority of European technology and cooperated with the French and then the British. This served to strengthen his own position in his kingdom. He was succeeded by his son Renzi. SEE: Azande, Slavery, Yambio

TANQASI CULTURE.

A post-Meroitic culture, located between Dongola and Sennar. It is contemporary with the Ballana Culture but simpler in organization. Some of its pottery may be ancestral to later pottery in Alwa. SEE: Alwa, Ballana, Dongola, Sennar.

TANUTAMUN (664-653 B.C.).

In 664 B.C., immediately following the death of his maternal uncle, Taharka, Pharaoh Bakare Tanutamun assumed the title of "Lord of Two Lands" at Napata in 664 B.C. Tanutamun returned to Egypt and regained control of Memphis and the entire Nile valley for a few years. However, due to the weak and unreliable support from the Delta princes who had tormented his uncle Taharka, Tanutamun's position was precarious. Added to this was a steady threat from the Assyrian and rival claims to Lower Egypt by Psammetichos I (664-610 B.C.). The Kushites tried to absorb the challenge of Psammetichos by giving him a Kushite wife, the daughter of Shabaka, but this was not sufficient to cement an alliance.

In frustration, Tanutamun initially withdrew to Thebes to be lord of Upper Egypt and Kush, but by 661 B.C. he found himself defeated in both Memphis

and Thebes which was sacked and looted by Ashurbanipal (668-627). With little alternative, Tanutamun withdrew further into the Sudan to worship Amon at Jebel Barkal. In 653 B.C. Tanutamun died at Napata and was buried at Kurru having failed to fulfill his dreams or those of his uncle. SEE: Kush, Kushites and Merowe, Taharka, Twenty-Fifth Dynasty.

TARIQA.

The Arabic word for "path" or "way." In Islamic society a *tariqa* is a set of devotional exercises established by a respected *Sufi* or mystic. The term is also used for the organization, order, or brotherhood of followers of such a respected Sufi teacher. SEE: Khatmiya, Mahdiya, Mirghaniya, Qadiriya, Sammaniya, Sanusiya, Shadhiliya as examples of major tariqas in the Sudan.

TAYIB, ABDALLAH, Al-, 1921-.

Sudanese intellectual and writer who studied at Gordon College and the University of London. He became professor of Arabic in the University of Khartoum (1956), and then was Dean of the Faculty of Arts. He is the author of many historical and literary studies as well as being a well-known poet. In the 1970's he has served as Vice Chancellor of the University of Khartoum. SEE: University of Khartoum.

THREE TOWNS.

The Three Towns area is composed of Khartoum, the capital, Khartoum North, an industrial and residential area, and Omdurman, the commercial and traditional city. The Three Towns are located at the confluence of the White and Blue Niles. Today, The Three Towns represent around 7% of the national population of the Sudan, yet this is the residence for 50% of all doctors, 70% of the consumption of electricity, and 70% of national industry. Estimates for the late 1980's suggest a total population of well over a million and a half, with some

500,000 in each of the three

towns. Other estimates assert that the total population of the Three Towns may be over 2.5 million. In either case, with no close rival, The Three Towns, is the most heavily populated area for the entire country. The technological base of The Three Towns is the most advanced for the whole nation; printing, light manufacture, repair, and processing industries can all be found there. Trade for most of the Sudan passes through The Three Towns, which control virtually all of the country's commerce. Since independence in 1956, The Three Towns have experienced unprecedented urban growth. Likewise, during the Mahdiyya (1885-1898) the entire city of Omdurman grew from a tiny village to become the largest city that the Sudan had probably ever known until that time.

The recent expansion of slum and squatter housing and a rise in upperclass housing points to the fact of these growing socioeconomic distinctions. Residential patterns by class are incorporated into the zoning systems of the major towns. The core areas of these cities have evolved to include the businesses and markets and some higher-class residential units. It is at the peripheries of the towns that there is the greatest horizontal growth of both working-class and upperclass housing. A sector of the urban population also includes teachers, professionals, and technicians, but there are more rapidly increasing numbers of poorer workers and large numbers of refugees.

Although there is a multiethnic component in urban life, those closer to the center of power are composed primarily of riverine Arab groups. Arabs of Egyptian, Lebanese, and Syrian descent also predominate in these sectors of the commercial elite, in association with certain Greek and Italian families which are also involved in mercantilism. English, French, American, West German, and eastern European and Asian commerce is usually handled through governmental and

banking offices or through Sudanese agents. A marginal foreign community of teachers, technical advisers, and diplomatic staff occupies the better housing in the Sudan; but these people are usually self-contained in their social lives. Southern Sudanese are conspicuously absent from the upper socio-economic levels of the urban areas.

Much of the nationalist movement of the 1940s and 1950s had deep roots in the urban-based trade union movement which grew from the industrial, railway transport, telegraphic workers, and government employees. Although the Sudanese national economy is still significantly involved in subsistence, the relatively few workers in the urban industrial work force have been profoundly important in the basic operations of transport, communication, and commerce.

Population Changes in The Three Towns

Year	Khartoum	Khartoum North	Omdurman
1800	small hamlet	small hamlet	small hamlet
1840(a)	30,000		
1862(a)	30,000		
1870(a)	20,000		
1887(b)	evacuated		150,000
1925(a)	32,211		
1930(a)	50,463		103,569
1934(a)	46,776		110,959
1950(c)	62,000	31,000	
1955(d)	95,493	40,187	116,231
1964(d)	185,398	81,654	192,925
1969(e)	244,482	118,105	244,588
1973(f)	333,921	150,991	299,401
1983(d)	476,000	341,000	526,000
1990(g)	600,000	480,000	700,000

Sources: (a) Hamdan 1960; (b) Rehfish 1964; (c) Hodgkin 1951; (d) Sudan Census; (e) Bushra 1972; (f) Provisional 1973 Sudan Census; (g) Lobban projection.

SEE: Khartoum, Khartoum North, Omdurman, Population

TOM, ALI, Al-, 1874-1938.

A leading *sheikh* or *nazir* of the Kababish people. He was one of the most influential notables in the Condominium era. The British policy of indirect rule helped him to unify the Kababish. His family continues to have influence in local and national politics. SEE: Condominium, Kababish.

TRADE UNIONS.

The history of the Sudanese trade union movement may be said to have started in the mid-1930s in response to the demographic transformation already described here in the entry on "Population" and capitalist economic development under British colonialism. Workers' clubs began in some of the railroad towns like Atbara and Khartoum. These railway workers' clubs formed the basis of the Sudan Railway Workers Union (SRWU) and the Workers Affairs Association (WAA) which was established in 1946, the same year as the founding of the Sudanese Communist Party (SCP). The colonial government faced a major challenge in this year with a strike of the Gezira tenants union.

The protests continued and on 9 July 1947 the WAA organized another demonstration resulting in the arrest of 60 leaders which, in turn, stimulated a strike by all railway workers. At the conclusion of the strike on 18 July 1947 the WAA became officially recognized. In January and April of 1948 the WAA called more major strikes and forced the colonial government to set up a wage study commission.

In the late 1940s the British published a Trade Union Ordinance which granted legal recognition to properly registered trade unions; several union groups did receive recognition at this time. By 1950 the WAA had evolved into the Sudan Workers Trade Union Federation (SWTUF) but it was denied a full legal status, no doubt because of its constitutional opposition to imperialism and to the goal of achieving

self-determination. At first the SRWU was not a member of the SWTUF but later brought its influential membership into the federation. As the nationalist fervor grew, a United Front for the Liberation of the Sudan was set up thereby providing a structure in which the SWTUF played a militant and leading role. The SCP-backed Movement for the National Liberation cooperated with the SWTUF and also added considerable political orientation.

After assisting in the achievement of national independence the trade unions were kept at the periphery of governmental policy-making but they continued to reflect the working class outlook of the membership of industrial and manual workers. Pushed from the center of the political arena the trade unions formed a left opposition to the other parties. The stance of left opposition of the SWTUF was reinforced by the SCP influence which opposed crossing class lines in the political struggle. Not only did this ideology stress union autonomy, but such parties of the traditional elite like the Umma essentially ignored the trade union movement.

Even though the SWTUF had formed in 1950 it was not until 1957, one year after independence, that the legal right to form trade union federations was granted. At this time there were two main labor federations; one was the International Confederation of Free Trade Unions (ICFTU) which was pro-West and the other was the SWTUF which maintained links with the pro-socialist World Federation of Trade Unions (WFTU). The SWTUF influence and size was much greater than that of the ICFTU and was no doubt related to the leadership of Shafia Ahmed el Sheikh as its Secretary General.

This period of legality also saw the emergence of the Sudan Government Workers Trade Union Federation (SGWTUF) which successfully applied for legal regis-

tration while the SWTUF fought a continual court battle to prevent its being banned altogether. By 1958 some 160 workers' and employers' unions had been registered but most had fewer than 100 members. Alarmed by this active labor organizing a Western-backed military junta led by General Abboud seized power in November 1958 and promptly suspended trade unions and the right to strike. The SWTUF offices were raided, its newspaper was suspended and several leaders were placed under arrest. The SWTUF organization was transported overseas to continue its publications and one SWTUF member, Ibrahim Zakaria then became a secretary for the WFTU. Although illegal, protests continued and in 1960 General Abboud introduced his own Trade Union Ordinance which was similar to that of the British except that its provisions were even more far-reaching and were aimed particularly at the SWTUF by prohibiting all federations of trade unions, and banning the SGWTUF. The remaining legal unions were compelled to register with the Ministry of Information and Labor. Another special provision prohibited unionization in firms of less than 50 workers thus excluding almost 60% of all workers from trade union representation.

A history of repressive policies of successive military governments forced the labor movement underground and ultimately made them more difficult to control. The 1961 strike of railway workers protested to the military junta's rejection of the call for a return to civilian rule. The massive and better coordination in 1964 again cut off Khartoum and was this time successful in toppling the military government in alliance with university students and other forces. The fall of General Abboud brought SWTUF Secretary General Shafia Ahmed es Sheikh to a Ministerial rank and they made him the chief representative of the workers' movement.

By 1965 a rightwing government was elected and the trade unionists were returned to their position at the periphery as political opposition and as a focal point of workers' discontentment and alienation. In May 1969 the military junta of General Nimieri came to power and its initial leftward orientation gained it a large measure of support from the SWTUF. Policy differences in the Revolutionary Command Council in late 1970 resulted in a rift and a rightward drift of the government until the abortive July 1971 coup, which, during its three days of power, saw huge worker demonstrations in the capital city. The collapse of this ill-fated effort sent the trade union movement deep into the underground except for the labor bodies which are currently recognized by the Ministry of Labor. Since independence the trade union movement has only had a few years of full legality. SEE: Sudanese Workers' Trade Union Federation, October Revolution, Sudan Communist Party.

TRADE UNION FOR WOMEN.

Established originally as a union of school mistresses in 1949, it developed into the first trade union of women in 1953. While still under colonial rule they agitated for equality in wages promotion and pension rights with male teachers. They also demanded greater opportunities for women to study abroad. Although harassed, they continued their work until the union was abolished, with all other popular organizations, during the Abboud regime in 1959. During the October Revolution, the union was active and after the revolution the Women Teachers' Trade Union joined with the Teachers' Trade Union to form one body. SEE: Women's Rights.

TRIAD.

A Saudi Arabian-based company with substantial investments in Sudanese agricultural and industrial development.

TUNGUR.

The Tungur arrived in northern Darfur in about the 14th Century and spread west into Wadai. It is not clear whether they are Arabized Berbers, Nubian refugees, or related to the Daju, or perhaps "Africanized" Danagla. In any case, they intermarried or replaced the Daju whom they came to rule. They accepted Islam, but relatively late. Their territory was based in northern Darfur with clashes and claims to control of Wadai and Kanem. Sometime, probably after 1600, the last leader of Tungur, Ahmed al Ma'qur, was replaced by the Keira dynastic line of Fur sultans. SEE: Daju, El Fasher, Fur, Keira Sultanate

TURABI, HASAN, Al-.

see: Muslim Brotherhood

TURCO-EGYPTIAN REGIME.

see: Turkiya

TURKIYA.

The name given to the Turco-Egyptian regime ruling the Sudan from 1821-1881. It was Egyptian in the sense that the Sudan was formally ruled by the governor of Egypt and it was Turkish in the sense that Egypt itself was still formally a part of the Ottoman (Turkish) Empire. Personnel in the government included people of Austrian, Egyptian, English, or Turkish origin. In popular usage, the term has at times been used for any foreign regime in the modern era.

This historical period can be said to mark the beginnings of the modern Sudan, in the sense of the creation of a national entity, albeit ruled by foreigners, and the local resistance forged to foreign domination. Together with its collaborator and successor colonial power, England, these foreign powers drew the boundaries of what would become the modern nation-state of the Sudan.

The "Turkiya" was ushered in with the invasion of northern Sudan in 1821 by the Ottoman armies of

Muhammad 'Ali under the command of his son, Ismail Kamil Pasha, which struck at Dongola, driving out the last of the Mamluks, and reached as far south as Sennar in the same year, encountering the strongest resistance among the Shayqiya. The last Sultan of the Funj, Badi VI, submitted to this armed invasion in June of 1821.

A second army, under Muhammad Bey Khusraw, "the Daftardar," struck southwest and conquered Kordofan, but was unable to bring Darfur under Turkish rule. The invasion of the Sudan was undertaken for the usual historical reasons, the promise of gold, slaves, gum arabic, and livestock, all of which contributed to the empire. The recruits for Muhammad 'Ali's army were typically Sudanese slaves from the non-Muslim regions who were trained at Manfalut in Upper Egypt from as early as 1823. The heavy taxation of subjects, characteristic of Turkish rule, was frequently paid in slaves by free Muslim Sudanese. A high mortality rate and frequent episodes of resistance by the Sudanese slave-soldiers led Muhammad 'Ali to recruit among the Egyptian peasantry, whose reaction was bitterness and unrest, but without the same consequences as the Turks encountered in the Sudan.

The Turkiya brought to the Sudan its first interregional government bureaucracy that was staffed by some Turkish-speaking officials, but, ultimately, largely run by Arabic-speaking locals. Fiscal administration was entrusted to Copts, with forty Coptic clerks being sent to the Sudan in 1839. Long staple cotton, introduced from the Sudan into Egypt, became a significant export, and the empire secured a regional monopoly on this trade with the control it took of the Red Sea ports of Suakin and Massawa.

Periodic uprisings took place against the Turks, from the murder of Ismail Pasha in 1822 to the revolt of the Jaaliyin that was suppressed by the Daftardar in

1823, but there was no general Sudanese rising until Muhammad Ahmed, "the Mahdi," coalesced and unified this resistance that culminated in 1881. The major response to the Turkiya was flight and out-migration from the regions under Turco-Egyptian rule, especially remembered was the harshness of rulers such as "the Daftardar" and his successor, Uthman Bey, the Circassian.

SEE: S. Baker, Funj Sultanates, C. Gordon, Jaaliyin, Ismail Kamil Pasha, Muhammad Ahmad Al-Mahdi, Muhammad Ali, Muhammad Bey Khusraw, Shayqiya, Slavery, Suakin.

TWENTY-FIFTH DYNASTY (760-656 B.C.).

Either late in the reign of Kushite Pharaoh Alara (790-760 B.C.) or with his successor Pharaoh Maatre Kashta (760-747 B.C.), the Twenty-Fifth Dynasty was formed. This dynasty brought Kushite ("Ethiopian") rule from the central Sudan to the Egyptian delta and reestablished unity of the Nile valley. Sometimes this is termed the "Late Period" in Egypt.

All Pharaohs of the Twenty-Fifth Dynasty were deeply troubled with various rivals in the Delta or with aggression from Assyria. Kashta (760-747 B.C.) for example, fought with his Delta rival Osorkon III (Dyn. XXIII). However, Kashta like all Twenty-Fifth Dynasty pharaohs, was not buried at Thebes, but in the Sudan. Kashta's son, Pharaoh Usemare Sneferre Piankhy II? (751-716 B.C.), finally controlled the entire Egyptian Nile valley by ca. 728 B.C., but was likewise involved in clashes in the Delta in 730 B.C. with his Libyan rival Tefnakht (Dyn. XXIV) and with military engagements with the Assyrians. Piankhy, like Kashta, was buried at Kurru, near Napata.

Piankhy's younger brother, Pharaoh Neferkare Shabaka (Sabacon) (716-701 B.C.), is one of three Kushite kings to be noted in the Torah (Old Testament),

Genesis 10(7). He supported the Judean King Isaiah at Altaku (Eltekeh) in their joint fight against the Assyrians. In appreciation, Isaiah sent gifts to Shabaka. Shabaka was reported by Manetho to have captured his XXIVth dynasty rival, Bocchoris, and burned him alive. Shabaka died in 701 B.C. and was buried at Kurru. The following reign of Pharaoh Djedkaure Shabataka (Shebitqu, Sebichos), (701-690 B.C.), was also noted in Genesis 10(7). Similarly, he was buried at Kurru rather than Thebes.

Perhaps the most prominent pharaoh of the XXVth Dynasty was Nefertumkhure Taharka, (Tarcus) (690-664 B.C.) who was the last to have control of the unified Nile. Although the claim of "Lord of Two Lands" was to continue for centuries, Tanutamun was the last actually to occupy Egypt. This brought the Twenty-Fifth Dynasty to an end. SEE: Kerma, Kush, Kushites at Napata, Kushites at Merowe, Taharka, Tanutamun.

-U-

UBAYD HAJ AL-AMIN, d.1932.

A Sudanese nationalist leader. He was a founder of the Sudan Union Society and later of the White Flag League. He worked in government departments but was dismissed and then imprisoned for his role in the 1924 nationalist uprisings. He died in jail. SEE: A. Abdel Latif, Abdel Fadil al Maz, Sudan Union Society, White Flag League

ULAMA (ULEMA).

Muslim learned men, especially in religious or legal matters.

UMARA DUNQAS.

see: Amara Dunqas

UMMA PARTY.

The Ansar-supported political party. It was formed in 1945 in reaction

to the emergence of

more radical political groups like the Ashigga Party. Abd al-Rahman al-Mahdi gave the party his patronage and support. The Umma advocated a separate, independent Sudan and was always associated with Ansar interests. Its president was Siddiq b. Abd al-Rahman al-Mahdi until his death in 1961. The party won 23 out of 97 seats in the 1953 parliamentary elections and became the major opposition party. After independence it formed a coalition with the Peoples Democratic Party and Abdallah Khalil of the Umma became Prime Minister (1956-8). The Umma won 63 out of 173 seats in the 1958 elections and remained the senior member of the ruling coalition. This government was overthrown in 1958 by the coup of Ibrahim Abboud, and all parties were outlawed. The Umma reemerged after the 1964 Revolution under the leadership of Sadiq al-Mahdi, and won 76 out of 173 seats in the 1965 elections. The party allied itself with Ismail al-Azhari to form the government. In 1966-9 the party was split by a clash between Sadiq and the Ansar religious leader, al-Hadi al-Mahdi. In coalition with al-Azhari and the NUP the party has provided the Sudan's prime ministers (Muhammad Ahmad Mahjub, 1965-6 and 1967-9, and Sadiq al-Mahdi, 1966-7 and 1986-1989), until the 1969 and 1989 military governments brought an end to party politics. SEE: Aba Island, I. Abboud, Abdallah Khalil, Al-Azhari, Al-Mahdi Entries, NUP, PDP

UNIONIST PARTY.

A small but influential party formed in 1944. Leaders of the party, Hamad Tawfiq Hamad and Khidr Hamad, were well-known intellectuals who had been active in the Abu Ra'uf literary group in the 1930s and had been leaders in the Graduates Congress. The leaders continued to be active in politics after the party was dissolved by participating in the creation of the NUP in 1952. The Unionists supported

unity with Egypt on the basis of dominion status for the Sudan. The leaders also hoped to avoid the involvement of religious organizations in politics although some had close ties with the Khatmiya. SEE: Abu Ra'uf Group, Graduates Congress, H.T. Hamad, K. Hamad, Khatmiya, National Unionist Party

UNITED FRONT FOR SUDANESE LIBERATION.

A group coordinating the efforts of pro-unity parties (except for the National Front), Communist groups, students and tenants associations, and the SWTUF for a brief period in 1951-2. The association demanded immediate termination of the Condominium government and a United Nations plebiscite for Sudanese self-determination, and refused any cooperation with the British. The United Front soon broke up and its constituents joined other coalitions ranging from the NUP to the Anti-Imperialist Front. SEE: Anti-Imperialist Front, Condominium, National Front, NUP, SCP, SWTUF

UNITED FRONT FOR THE LIBERATION OF THE AFRICAN SUDAN.

see: Gaboush, Phillip Abbas.

UNITY OF THE NILE VALLEY PARTY.

A smaller political party formed in 1946 advocating the complete integration of Egypt and the Sudan. Its leader was Dardiri Ahmad Ismail. The party dissolved when it participated in the creation of the NUP in 1952. SEE: National Unionist Party

UNIVERSITY OF KHARTOUM.

The University of Khartoum was first established as Gordon Memorial College in 1902. In 1924 it was expanded to become a secondary educational institute. Just before independence, in 1947, it was upgraded still further to become a university college affiliated with the University of

London. At independence it assumed the main form it has today although with repeated expansions including a Faculty of Medicine and Faculty of Law as well as numerous research institutes such as the Institute of African and Asian Studies (IAAS). The IAAS descended from the former Sudan Research Unit (SRU) formed in the 1960s. Sudanist scholars have often been associated with the SRU/IAAS and the Sudan library at the University of Khartoum. These facilities have generated large numbers of wide-ranging studies and publications. Of these, the journal *Sudan Notes and Records* has special significance.

The University of Khartoum has been central in many of the political movements in the Sudan and was important in the 1964 Revolution against the military government of Abboud. Other important institutes of higher education included Ahfad University College for Women, Juba University, Gezira University, Islamic University of Omdurman, and the Khartoum Branch of Cairo University. SEE: Ahfad University College, B. Badri, Gordon Memorial College, Khartoum University Students Union

UTHMAN DIQNA, 1840-1926.

Mahdist commander in the eastern Sudan. He came from a mercantile family in Suakin. Romantic rumor said he was a Frenchman, but his family was probably of Kurdish origin. Imprisoned for slave trading, he opposed the Turco-Egyptian regime and was converted to Mahdism very early. He had been a disciple of al-Tahir al-Majdhub of the Majdhubiya but he convinced his teacher to join the Mahdist cause. Uthman was the commander in the east for both the Mahdi and the Khalifah, Abdallahi al-Ta'ishi, and successfully led the Beja peoples against Egyptian and British forces. His troops were the "Fuzzy-Wuzzies" made famous in the West by Kipling. He remained the key coordinator of Mahdist rule in

the east but was forced out of his primary camp by the British in 1891 and he was no longer a major power. He participated in the battles of the Anglo-Egyptian conquest in 1898 and, in 1900, was the last leading Mahdist to be captured. He spent the rest of his life in prison or under close control, dying in Wadi Halfa. His body was later exhumed because of the rising waters of Lake Nasser and he was finally re-interred in his natal Red Sea Hills. SEE: Beja, "Fuzzy-Wuzzy", Khalifa Abdallahi Al-Ta'ishi, Majdhubiya, Suakin

-V-

VERONA FATHERS.

see: Comboni, Daniele

-W-

W-GROUP.

A name given by early 20th Century archaeologists, and not widely used later, to the Greco-Roman remains in Nubia. SEE: Greek Influences, Roman Influences

WAD.

In Sudanese Arabic this means "son of. . ." Thus, "Wad Ahmad" means "son of Ahmad."

WAD AJIB.

Literally means "son of Ajib" and refers to the descendants of Ajib, the son of Abdallah Jamaa, who held the title of "manjil" during the Funj sultanates. SEE: Abdallah Jamaa, Funj Sultanates, manjil

WAD AL-NUJUMI.

see: Abd Al-Rahman Wad Al-Nujumi, Mahdiya

WAD DAYFALLAH.

see: Tabaqat Wad Dayfallah

WAD HABUBA.

see: Abd Al-Qadir Wad Habuba

WAD MEDANI.

After heading south from Khartoum by train, bus, or car, Wad Medani is the first large town along the Blue Nile. Reputedly it was founded in the 17th Century when an Islamic judge Dushayn was buried in his small hamlet and a tomb (*qubba*) was erected in his honor. The grandson of Qadi Dushayn was named *Faqih* Medani and he founded a village at the tomb site; this became known as Wad Medani.

Through the 18th and 19th Centuries it remained as a typical small town with a market for food, leather, knives, spears, livestock, mats, and baskets. The first substantial expansion took place in 1905 when the British established Wad Medani as the provincial headquarters of Blue Nile Province. In 1909 the railway passed through between Sennar and Khartoum. From 1911-14 the British established The Wad Medani Experimental Farm which proved the potential of irrigated agriculture in the Gezira.

It is also worth noting that it was in the 1920s in the Wadi Medani Literary Society that the seeds were sown for the Sudan Graduates' General Congress. This group was central in the nationalist agitation in the 1930s and 1940s. In the few years before independence the British forced this group to dissolve because of the political pressure it generated in the Gezira and elsewhere.

Wad Medani also showed its interest in education by creating a Koranic Girls' School as early as 1928. Wad Medani has been the largest town in the Gezira for all of this century. Even at independence it was relatively large with 50,200 inhabitants and by 1969 its population had reached 74,500; in 1987 the population had grown still more, to 145,000. SEE: Fiki, Gezira, Khartoum, Graduates Congress

WADI HALFA.

Urban and town life in Nubia is extremely ancient, but the history of this important border town is generally more recent as it served as a

river port for

steamers from Aswan in Egypt and as a railhead for trains going south to Khartoum. The original town of Wadi Halfa was completely eradicated with the rise of the waters of Lake Nasser. The modern town only dates to the period since the 1960s.

In 1820 Wadi Halfa featured in the Turco-Egyptian conquest of the Sudan as their troops massed there on their way to the interior. Talk of building a railroad from Wadi Halfa to Khartoum was heard in the 1850s, but nothing happened until 1873 when track was laid 33 miles toward Kerma, but this was not completed. In 1866 a telegraph line was strung between Wadi Halfa and Egypt. After the collapse of the Turkiya in 1885, Wadi Halfa entered a period of insecurity for much of the Mahdist rule. In 1889, for example, the army of Khalifa Abdullahi passed by Wadi Halfa on their way to a defeat at the battle of Toshki in Egypt.

In 1896, General Kitchener began his plans for the Anglo-Egyptian conquest of the Sudan and arrived in Wadi Halfa amidst a cholera epidemic. His engineers abandoned the idea to continue the railroad along the Nile and selected a route directly across the desert to Abu Hamad following the way of camel trekkers. The military function of the railroad gave it a high priority and by July 1897 Anglo-Egyptian troops were transported from Wadi Halfa to Abu Hamad which they had seized.

The economy of Wadi Halfa was built upon its role as a frontier post and transport center just as Nubian towns had been in antiquity. A small agricultural economy, a small fishing and fish processing industry, and remittances from Nubians elsewhere, were the principal sources of income. At the end of the 19th Century Wadi Halfa had a population of only a few thousand. In 1956 it reached a population of 11,000, but by 1965 it had fallen to only 3,200 as many had already left to go to the resettlement communities for

Nubians in Egypt and Sudan. Today, the newly-sited town has only a few thousand people, who mostly serve in a support-service capacity for Wadi Halfa's main role as a transit point. SEE: Kerma, Kitchener, Turkiya, Uthman Diqna

WAU.

Wau is the capital of Bahr al Ghazal province and the only southern provincial capital which does not lie on the Nile. On the other hand, it is the only southern capital which is served by the railway coming from Muglad in southern Kordofan. As with other towns in the southern provinces, transport has long been poor and under the conditions of civil war it has become worse.

Wau is situated on the west bank of the Jur river which is formed by the confluence of the Sueh and Wau rivers. However, at the time of the 1860 travels of Schweinfurth, the town was not even noted on his maps. Throughout the 19th Century slave hunters used the Wau area to raid for slaves. In December 1878 Charles Gordon sent an Italian Romolo Gessi to Wau to rout out a group of such slavers with a barrage of rockets. Thus, the earliest traces of the history of Wau are filled with violent clashes and the town often served as a remote post for military administration. It was from Wau in 1882 that the Turco-Egyptians launched their attack on the last independent Azande ruler, Mbio. Throughout the Turkish administration much of Bahr al Ghazal province was in revolt by Dinka people and others so the present conflict in the southern Sudan does have very deep roots indeed.

In 1898 the French, under Marchand, were stationed briefly at Wau (Ft. Desaix) on their way to clash with the British at Fashoda, but still any permanent administration was tenuous at best. It was not until 1901 under the Sparkes expedition that the British presence could even be considered to begin seriously, but Wau only had

1,000 inhabitants. Sickness, transport, and supply and communication problems were a persistent frustration. For example, the railway to Wau was proposed in the 1920s but not realized until 40 years later.

In 1904 a Roman Catholic Mission School was built to help produce a small group of literate civil servants. This was followed in 1905 by another school built by the Austro-German Verona Fathers. Thus the first decades of British rule saw education in the hands of European missionaries and commerce controlled by Jellaba and Syrian merchants; southerners were not in control of their own fate. The town of Wau showed barely any growth at all. The Closed Districts Ordinance of 1922 sought to maintain this regional isolation as the British feared the spread of Islam, and Arabic language, culture, and dress. This policy was brought into effect and one may say that it, at least partially contributed to the 1955 revolt in Wau and other southern towns which essentially began the current widespread conflict. In 1964 a southern rebel group, the Anya-Nya, attacked Wau and almost seized it from Sudanese regular troops. Tensions only mounted and in August 1965 a wedding party attended by the southern elite was attacked and large numbers of people were killed. The Accords reached in Addis Ababa in 1972 finally brought the fighting to an end until the early 1980s when it resumed under the banner of the Sudanese People's Liberation Movement (SPLM).

Amidst the severe military insecurity in Wau and in Bahr al Ghazal the population soared to about 50,000 by 1970; 58,000 in 1983, and some claim that it has reached as much as 100,000 today. However, since the resumption of civil war in 1983, severe population dislocation has been experienced due to the hostilities and war-induced famine. Under these conditions, economic, industrial, and transport development has been sus-

pended. SEE: Anya-Nya, Azande, Dinka, Fashoda, C. Gordon, Juba, Mahdiya, Malakal, Missionaries, Slavery, Sudanese People's Liberation Army, Turkiya

WAWAT.

An independent Nubian state in the 3rd millennium B.C. The people of Wawat were probably of the C-Group. SEE: C-group, Irtet, Yam

WHITE FLAG LEAGUE.

An early 20th-Century nationalist organization founded in 1924 by Ali Abd al-Latif and Ubayd Haj al-Amin to overthrow British colonialism in the Sudan. It advocated a unified opposition unity with Egypt and drew support from younger educated Sudanese. It was the central force in the nationalist unrest, demonstrations and armed resistance in 1924. Although the leaders were jailed or killed and the organization dissolved after 1924, the White Flag League laid the foundation for Sudanese nationalism in the 20th Century. SEE: A. Abd Al-Latif, Abd Al Fadil El Maz, Ubayd Haj Al-Amin

WILSON, SALIM.

Born in the mid-19th Century, Atobhil Macar Kathish, a Ngok Dinka, became known as "the Black Evangelist of the North" because he lived for some time in England. Captured and enslaved as a youth, he was emancipated by an invading Egyptian army in 1878-79, and thence persuaded to join two British missionaries on their return to England. Baptized in 1881, he chose to retain Salim as his Christian name and Wilson from the name of his English benefactor. At the time of the Mahdist takeover of the Sudan, Salim Wilson toured England as a Sudanese redeemed by Christ, wearing *jellabiya*, a turban, and a leopard skin. Although it was his greatest desire to return to the Dinka as an evangelist, he was never assigned to the Sudanese mission. He did, however, correct the Dinka translation of the Gospel of St. Luke

for the British and the Foreign Bible Society. He published three books in English giving various accounts of his life and religious outlook. SEE: Dinka, Missionaries, Slavery

WINGATE, F. REGINALD, 1861-1953.

British administrator and soldier attached to the Egyptian Army in 1884. He served actively in military intelligence during the Mahdist period and was influential in the development of British policy regarding the Sudan and, through his writings, helped to shape the popular British view of the Mahdiya. He served as Governor-General of the Sudan from 1899-1916 and was the principal architect of the actual structure of administration in the Sudan under British rule. He served as High Commissioner in Egypt (1917-19) and then retired from public life. SEE: Condominium

WOL WOL, LAWRENCE.

Southern Sudanese political leader of Dinka origin. He studied and received advanced degrees in Germany and France and then became active in a series of southern organizations. He was an officer in SANU and then acted as European representative of the Southern Sudan Liberation Movement of Joseph Lagu and earlier Nile Provisional Government. For a time he was editor of *Voice of the Southern Sudan* (London). He participated in the negotiations leading up to the Addis Ababa Agreement of 1972. After the settlement he was named Minister of State for Planning and then Minister of Planning in the Sudanese government. He was elected to the Southern Regional Peoples Assembly in 1973 and he served in the Southern High Executive Committee. In 1976 he was named Sudanese ambassador to Uganda. SEE: Addis Ababa Agreements, Dinka, J. Lagu, Nile Provisional Government, Sudan African National Union

WOMEN.

The conditions of women in the Sudan are as variable as its many ethnic groups, religions, and languages. The analysis of women is made more complex by factors of regional diversity, rural and urban differences, and by more recent yet significant developments in class stratification. As a result, no single set of comments can suffice to summarize this important new subject in Sudanese scholarship.

During the past 15 years, publications about women and women's issues in the Sudan have increased tremendously, just as there has been a great proliferation of literature about women throughout the non-Western world. A new section on this subject now appears in the bibliography. This may be consulted to ascertain the scope of this new arena of scholarship. SEE: Islamic law reform, female circumcision, Fatma Ahmed Ibrahim, Fatma Abd Al-Mahmud, Nafisa Ahmed al-Amin, Women's Front, Women's League-Southern Sudan, Women's League of University Graduates, Women's League of Journalists

WOMEN TEACHERS' TRADE UNION.

see: Trade Union for Women

WOMEN'S FRONT.

Organized by a group of Muslim Sisters in the surge of political activity after the October 1964 Revolution. It promoted social and educational goals for women from the standpoint of the Muslim Brotherhood philosophy. A political goal was to offer a counterpoint to the growth and influence of the secular Sudanese Women's Union, which it perceived to be led by Communist party members. SEE: Muslim Brotherhood

WOMEN'S LEAGUE OF JOURNALISTS.

see: Sudanese Women Journalists' League

WOMEN'S LEAGUE OF UNIVERSITY GRADUATES.

see: League of University Women Graduates

WOMEN'S LEAGUESOUTHERN SUDAN.

see: Southern Women's League.

WOMEN'S RIGHTSSUDANESE WOMEN'S UNION.

The general subject of the struggle for Sudanese women's rights can be viewed as an integral part of the larger nationalist movement. The Sudanese Women's Union, the first organized group of women, was formed in 1946 as an outgrowth of the Sudanese Communist Party, with an eye toward the creation of the new Sudanese woman in an independent Sudan. The Sudanese Women's Union focused its early activities on organizing trade unions in economic sectors in which women were primarily employed, such as teaching and nursing, as well as on nationalist activities.

After independence, through the decades of the 1950s and 1960s, the Women's Union published its "Voice of Women" (*Sawt al-Mara*), where numerous issues relating to the political and social status of women were raised, such as polygyny, divorce reform, and female circumcision. Suffrage was extended to women, not at the time of independence, but after the 1964 popular revolution against the Abboud military government, when women openly and enthusiastically demonstrated for popular democracy. Fatma Ahmed Ibrahim, a founder of the Women's Union, was the first woman elected to Parliament in 1965. The Women's Union was also influential in agitating for the reforms in the Shari'a law of marriage and divorce that took place in the 1960s and early 1970s.

With the coming to power of Jaafar Nimieri in 1969, the women's movement achieved certain new gains and higher visibility in government and initially the

Women's Union had been supportive of the May Revolution. However, the gains were mainly confined to the appointment of northern Sudanese women to ministerial, judicial, and other official posts, and southern women were not included despite the positive approaches the regime took regarding the resolution of the southern problem. Thus, the support of the Women's Union grew increasingly critical and after July 1971 it was banned. Under severe repression, the original Union went underground, along with many other progressive organizations, and became the Democratic Women's Union. A new Sudanese Women's Union was organized as a branch of the Sudanese Socialist Union (SSU), and its leaders, Dr. Fatma Abdel Mahmoud and Nafisa Ahmed al-Amin, became leading women figures in a variety of other posts in the political apparatus of the May Revolution and SSU. Thus the original autonomy and effectiveness was lost and attempts to construct a national organization for women through the SSU foundered, and devolved to traditional northern dominance and close alliance with the Nimeri regime.

While equal rights for women are protected in the Permanent Constitution of 1973, a great deal remains to be addressed in practice, including a national approach to family law reform, increased political participation of women at all levels, and a concerted effort to include women in development planning and economic development. The historically secular women's movement and Sudanese feminists have been critical of the recent drives toward greater Islamization. SEE: Sudanese Communist Party, Female Circumcision, Islamic Law Reform, Fatma Ahmed Ibrahim, Fatma Abdel Mahmud, Nafisa Ahmed alAmin

WOMEN'S UNION.
see: Women's Rights

WORKERS FORCE.

A political group formed in 1967. It was led by radical union leaders, especially from the Sudan Railway Workers. It won one seat in the parliamentary elections of 1968 in the railroad center of Atbara. SEE: Atbara, SCP, SWTUF.

-X-

X-GROUP.

The culture and population of Lower Nubia which flourished in the A.D. 200s to 500s. It was a post-Meroitic mixture of Roman-Byzantine, Kushite, and new elements creating a distinctive culture. In origin some scholars believe the X-Group people to be new migrants into the region while others stress the continuity of development from earlier groups. The Ballana Culture is believed to be X-Group and most authorities identify the X-Group with Nobatia. SEE: Ballana, Greek Influences, Kush, Nobatia, Roman Influences

-Y-

Y-GROUP.

A name given to the Nubian Christian remains of the 6th through 12th Centuries. This term was used by early 20th Century archaeologists seeking to order a nameless archaeological chronology. It is no longer used. SEE: Christianity in Nubia

YAM.

An independent trading kingdom in the 3rd millennium B.C., probably centered in the Kerma area. It may have been a precursor to Kerma Culture. SEE: Irtet, Kerma, Wawat

YAMBIO, d.1905.

A major chief of the Azande who assumed control over his father's kingdom in the

1860s. He was hostile to newcomers and fought the Egyptian government, slave traders, and other Zande princes. This tradition continued with wars against the Mahdists, and, finally, against the British. After a number of battles, he was defeated in 1905 and died soon after. SEE: Azande, Slavery, Wau

YA'QUBAB.

A major religious family with branches in the Sennar and Shendi areas. The founder, Muhammad ibn Hamad Ban al-Naqa (ca. 1550) was an early leader of the Qadiriya tariqa in the Sudan. Salih Ban al-Naqa (1681-1753) established the Shendi branch and had religious prestige in the northern Funj areas, as did his son, Abd al-Rahman (b. 1709). The Ya'qubab affiliated with the Sammaniya tariqa around 1800 under the leadership of Shaykh al-Tom Ban al-Naqa. The line of *khulafa* of the Ya'qubab was interrupted briefly during the Mahdist times but was reestablished in the 20th Century. SEE: Funj Sultanates, Khalifa, Qadiriya, Sammaniya, Sennar, Shendi

-Z-

ZAGHAWA.

see: Berti

ZANDE.

Singular of Azande. see: Azande

ZANDE SCHEME.

A major development effort in southwestern Sudan begun after World War II. It was an attempt to create a large-scale agricultural scheme and processing industry to aid the regional development in the Azande region. Transportation and other costs as well as the growing civil war in the south brought much of the operation to an end. SEE: Azande, Gezira Scheme, Yambio

ZARRUQ, HASAN AL-TAHIR, 1916-.

Sudanese political leader and teacher who was educated at Gordon College, graduating from the teachers section in 1935. He taught in a variety of schools until he was dismissed from government service in 1948 for political activities. He was a founder of the Liberal Party in 1944, leading the Liberal Unionist section that favored unity with Egypt. He was active in party alliances after World War II, helping to lead opposition to the Legislative Assembly and serving as assistant secretary to the United Front for Sudanese Liberation. Rather than joining the NUP he was one of the founders of the Anti-Imperialist Front in 1953 and was elected to Parliament in that year. He was associated publicly with the Communist Party of the Sudan as the editor of *Al-Midan*, a communist newspaper in Khartoum. He was elected to Parliament in 1965 from the special graduates constituency. SEE: Anti-Imperialist Front, Legislative Assembly, Liberal Party, NUP, SCP, United Front for Sudanese Liberation

ZARRUQ, MUBARAK, 1916-1965.

Sudanese political leader. He graduated from Gordon College and was active in early nationalist and intellectual organizations. He was on the executive committee of the first Students Union in 1940 and was active in the activities of the Graduates Congress. He worked with the Sudan Railways (1934-9) and then entered law school, setting up practice as an advocate in 1943. He served on the executive committee of the Graduates Congress and of the Ashigga Party. He was a close friend and associate of Ismail al-Azhari. After World War II he was active in a number of organizations, being elected to the Omdurman Municipal Council (1950), and acting as secretary of the United Front for Sudanese Liberation. He became a member of the NUP when it was created

in 1952 and was elected to Parliament in 1953. He was named Minister of Communications in al-Azhari's first cabinet and joined al-Azhari in opposition after 1956. He took part in the 1964 Revolution and was Minister of Finance in the transition government (1964-5) but he died suddenly just before the 1965 elections. SEE: Ashigga, Al-Azhari, Graduates Congress, NUP, United Front For Sudanese Libration

ZENAB, CATARINA, 1848-1921.

The first Dinka Catholic evangelist, born at the Kic Dinka village of Gog, and a student of Daniel Comboni at the Holy Cross Mission who travelled with him to Khartoum in 1860. An energetic Christian, she assisted Fr. Beltrame in Egypt in compiling a Dinka dictionary and grammar. Fluent in both Dinka and Arabic, she was sent to the Seminary at Verona where she was trained to be a missionary to the Dinka people. She returned to Khartoum where she taught at the mission and assisted at baptisms. Catarina and her son remained in Khartoum during the Mahdiya, and after the reconquest and colonialization of the Sudan, she acted as interpreter for the revived Catholic mission. She died in Khartoum in 1921. SEE: Comboni, Dinka, Missionaries

ZUBAYR PASHA RAHMA MANSUR, 1830-1913.

Slave trader and adventurer who was from a branch of the Jaaliyin and established himself as a major commercial and military force in the southern Sudan. By 1865, with his private army, he was the virtual ruler of Bahr al-Ghazal and in 1874 he conquered much of Darfur. The Turco-Egyptian governors mistrusted him although he officially cooperated with them. After 1875 he was detained in Cairo. He was suggested as a leader who might be sent to the Sudan to fight the Mahdi, but

this project was not carried out. In 1899 the new governor-general, F.R. Wingate, secured his return to the Sudan where he functioned as a counselor to the new government and maintained a large farm. SEE: Darfur, Jaaliyin, Jellaba, Slavery, Wau, Wingate

Bibliography

Detailed Contents

Introduction	251
General	255
Reference, Information, General History	256
Travel and Description	259
Bibliographies	263
Audiovisual Information	266
For Younger Readers	267
Cultural	
Architecture and the Arts	268
Sudanese Languages, Literature, Linguistics, and Cultural Policy	269
Sudan-Related Fiction in English	274
Scientific	
Geography	275
Geology	278
Medicine and Health	281

Zoology, Wild Flora and Fauna; Domesticated Animals	284
Social	
Anthropology	286
Demography and Population	296
Sociology and Social Conditions	299
Refugees	302
Religion	304
Education	311
Women	314
Historical	
Survey Works	319
Early HistoryAntiquity to A.D. 1500	320
Islamic Sultanates: 16th-19th Centuries	330
The 19th Century: Turco-Egyptian Period	334
Mahdiya	338
Anglo-Egyptian Sudan: 1899-1956	344
Independent Sudan	352
Political	
Politics, Government, and Administration	355
International Relations and the Sudan	364

Law	366
Southern Sudan Conflict and Resolution	369
Economics	
Agriculture and the Environment	376
Agriculture: The Gezira Scheme	381
Agriculture: Zande Scheme	384
Development, Economics, Business	385
Labor, Unions	395

Introduction

A wide variety of information on the Sudan is available to the English language reader. Both Sudanese and Western scholars have written valuable works analyzing and interpreting the history and culture of the Sudan. It is thus possible to learn about major aspects of the Sudanese experience from a variety of perspectives.

General reference works of special value are Richard Hill, *A Biographical Dictionary of the Sudan*, which covers ancient times to the 20th Century; Mandour el-Mahdi, *A Short History of the Sudan*, presents a summary of Sudanese history from antiquity to present times; and two general, multidisciplinary descriptions are H. D. Nelson, *Area Handbook for the Democratic Republic of the Sudan*, published by the U. S. Government Printing Office, and *Sudan Today*, prepared by the Sudanese Ministry of Information and Culture.

The ancient and medieval periods of Sudanese history are exciting areas of expanding study. The many archaeological projects of the past years are opening new vistas of history and new

works continue to appear. One book that tries to draw much of the new information together is William Y. Adams, *Nubia, Corridor to Africa*. Publications of the Sudanese Antiquities Service and the journal *Kush* are valuable sources. Important summary studies in this area include P. L. Shinnie, *Meroe, A Civilization of the Sudan* and Fritz and Ursula Hintze, *Civilizations of the Old Sudan*, which is a short, readable, and well-illustrated book.

For the early Islamic era, two works are very useful. They are Yusuf Fadl Hasan, *The Arabs and the Sudan, from the Seventh to the Early Sixteenth Century*, and R. S. O'Fahey and J. L. Spaulding, *Kingdoms of the Sudan and the Tabaqat Wad Dafalla*. An older but still useful reference work is H. A. MacMichael, *A History of the Arabs in the Sudan*.

For the modern era a variety of sources are available. A helpful general introduction is P. M. Holt, *A Modern History of the Sudan*, now in a new version co-authored with M.W. Daly as *The History of the Sudan from the coming of Islam to the present day*, 1979. A.B. Theobald's description of *Ali Dinar, last Sultan of Darfur, 1898-1916* captures the spirit of the last sultanate of the Sudan in the 20th century. Richard Hill's *Egypt in the Sudan, 1820-1881* gives an account of the Turco-Egyptian period and P. M. Holt, *The Mahdist State in the Sudan, 1881-1898*, is the standard work on the Mahdist period. The latter can be supplemented with the exciting, but Euro-centric literature of "the prisoners of the Mahdi" genre like Rudolf von Slatin, *Fire and Sword in the Sudan*. However, it should be remembered that much of this material originated as anti-Mahdist war propaganda. Many of the same biases appear in the writings about Charles "Chinese" Gordon. For an insider's view of the Mahdiya, one can read *The Memoirs of Babikr Bedri*. A growing Sudanese scholarship on the Mahdist period has been inspired by Muhammad I. Abu Salim's organization of the documentation sources at the Dar al-

Watha'iq in Khartoum.

A variety of perspectives are now available on the history of the Anglo-Egyptian period (1899-1956). Many British administrators wrote accounts of their experiences, as in H. C. Jackson, *Sudan Days and Ways*, and others wrote more general accounts. One of the

more interesting was written by a former Civil Secretary, H. A. MacMichael, called *The Sudan*, and another account centered around the life of another Civil Secretary: *The Making of the Modern Sudan: The Life and Letters of Sir Douglas Newbold*, by K. D. D. Henderson. For Sudanese perspectives, one should read the scholarly accounts in M. Abd al-Rahim, *Imperialism and Nationalism in the Sudan* and M. O. Beshir, *Revolution and Nationalism in the Sudan*, and the newer work by Robert Collins and Francis Deng, *The British in the Sudan, 1898-1956*, published in 1985. The literature by Sudanese scholars on anticolonial and nationalist activities during the Condominium has increased since the first edition, and is reflected in the Bibliographical section on the Anglo-Egyptian period.

A number of valuable works on the Sudan since independence have appeared since Mekki Shibeika's *The Independent Sudan*, 1959 and Peter Bechtold's *Politics in the Sudan*, 1976, including a special issue of *Africa Today* edited by Richard Lobban and Carolyn Fluehr-Lobban in 1981 entitled *The Sudan: Twenty-Five Years of Independence* and Peter Woodward's *Condominium and Sudanese Nationalism* published in 1979 and *Sudan, the Unstable State*, in 1990. *Sudan Since Independence: studies of political development since 1956* is an excellent collection of essays edited by Muddathir Abdel Rahim and others in 1986.

The issue of the history of the independent Sudan that is, perhaps, most critical is the "Southern Problem." An excellent summary of both the southern conflict and southern history can be found in Robert O. Collins, *The Southern Sudan, 1883-1898, a Struggle for Control*, 1962. A variety of southern perspectives would be found in O. Albino's *The Sudan, A Southern Viewpoint* written before the settlement of 1972, and Dunstan Wai's *The Southern Sudan, the Problem of National Integration*, 1973. Mansour Khalid's *John Garang Speaks*, 1987, and G. Sorbo and Abdel Ghaffar M. Ahmed's

Management of the Crisis in the Sudan, 1989, will bring the reader up to date in regard to the renewal of conflict and civil war since 1983. Historical coverage is provided in two books by the northern Sudanese writer, M. O. Beshir, *The Southern Sudan: Background to Conflict* and *The Southern Sudan: From Conflict to Peace*.

In social and cultural analysis, the richest area is anthropology. Many of the now classical ethnic studies were done in the Sudan. The best known are the works of E. E. Evans-Pritchard (e.g., *The Nuer*; *Witchcraft, Oracles, and Magic Among the Azande*). Studies of the Dinka by Francis Deng, especially *Tradition and Modernization: A Challenge for Law among the Dinka of the Sudan*, *Africans of Two Worlds: the Dinka in Afro-Arab Sudan*, and most recently, *The Man Called Deng Majok, a biography of power, polygyny and change*, 1987, have enriched ethnographic knowledge of the southern region. While earlier studies tended to concentrate on southern groups, studies of northern peoples have now become more common. Some of the better-known of these are Talal Asad, *The Kababish Arabs*, and Ian Cunnison, *Baggara Arabs* and Harold Barclay's *Burri al-Lamaab*. An exciting new dimension in the ethnographic literature of the Sudan has been the more recent documentation of the lives of women and their participation in history and culture; this is reflected in the new sections in the Dictionary and bibliography devoted to Women.

Other fields reflect the diversity that has come to characterize the growing scholarship of the Sudan. In economics there are valuable special studies like J. D. Tothill, *Agriculture in the Sudan*; A. Gaitskell, *Gezira, A Story of Development in the Sudan*; Sa'd al-Din Fawzi, *The Labour Movement in the Sudan, 1946-1955*; and Mohamed Abdel Rahman Ali, *Government Expenditure and Economic Development, A Case Study of the Sudan*. In religion, there is the still useful *Islam in the Sudan* by J. S. Trimingham, and G. Vantini's *Christianity in the Sudan*, 1981, which covers ancient as well as contemporary history. Recent studies of *Islamic Law and Society in the Sudan*, 1987, by Carolyn Fluehr-Lobban and Islamization, especially since Nimieri proclaimed Shari'a to be state law in 1983, will be found in the bibliographic sections on law, government and politics, and religion.

To follow current affairs in the Sudan, people can use the biweekly chronology, *Arab Report and Record*, published in London, or the chronology section of the *Middle East Journal*, published in Washington by the Middle East Institute or period review articles and separate chronology to be found in the

journal, *Africa Report* published in New York. The annual reviews in *Africa Contemporary Record* are also helpful.

General

The following are occasional publications, documentation sources, or distribution outlets that publish materials relating to the study of the Sudan.

Sudan Studies Association Newsletter: a publication of the Sudan Studies Association (U.S.A.); a quarterly newsletter which includes organizational and member news, recent publications, book and film reviews, and coverage of current affairs. The current editor (1990-1992) is Ismail Abdalla, College of William and Mary, Williamsburg, VA; Volumes date from No. 1, 1981 to the present.

Sudan Studies: official newsletter of the Sudan Studies Society of the United Kingdom, (includes news, reports of research in Sudan, current affairs), produced at University of Durham, Durham, England. The current editor is Tony Trilsbach, a member of the Department of Geography. Volumes date from 1986 to the present.

The University of Durham, Centre of Middle Eastern and Islamic Studies, Documentation Unit has numerous Sudan government and occasional publications relating to the Sudan. The Sudan Collection at the University of Durham is overseen by Lesley Forbes and contains unique documents and memorabilia related to the British colonial experience in the Sudan. *Ithaca Press*, 8 Richmond Road, Exeter EX4 4JA, U.K. has undertaken the copublication with the Graduate College and the University of Khartoum of many monographs and books that would ordinarily only appear in the Sudan. These monographs cover a wide range of subjects in the sciences, social sciences and humanities, and are primarily related to Sudanese studies.

Middle East Bibliographic Services, 12077 Wilshire Boulevard, Suite 605, Los Angeles, CA, 90025 distributes a number of titles

relating to the Sudan that, likewise, would not ordinarily be available in North America.

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Appendix 1

Funj Sultans of Sennar

1. Amara Dunkas (1504-1534)
2. Nayil ibn Amara (1534-1551)
3. Abd al-Qadir I ibn Amara (1551-1558)
4. Amara II Abu Sakikin ibn Nayil (1558-1569)
5. Dakin al-'Adil ibn Nayil (1569-1586)
6. Dawra ibn Dakin (1586-1587)
7. Tabl ibn Abd al-Qadir I (1587-1591)
8. Abd al-Qadir I, ibn Unsa I (1592-1604)
9. Abd al-Qadir II, ibn Unsa I (1604-1606)
10. Adlan I, ibn Unsa I (1606-1611)
11. Badi I, ibn Abd al-Qadir I, Sayyid al-Qawm (1611-1617)
12. Rubat I, ibn Badi I (1617-1645)
13. Badi II Abu Diqn ibn Rubat I (1645-1681)
14. Unsa II, ibn Nasir ibn Rubat (1681-1692)
15. Badi III al-Ahmar ibn Unsa II (1692-1716)
16. Unsa III ibn Badi II (1716-1720)
17. Nul (not of the old royal line) (1720-1724)
18. Badi IV Abu Shulukh ibn Nul (1724-1762)

Sultans of the Hamaj regency:

19. Nasir ibn Badi IV (1762-1769)
20. Ismail ibn Badi IV (1769-1776)
21. Adlan II, ibn Ismail (1776-1789)
22. Awkal (1789)
23. Tabl (1789)
24. Badi V, ibn Tabl (1790)
25. Hasab Rabihi (1790)
26. Nawwar(1790-1791)
27. Badi VI, ibn Tabl (1791-1821)

Appendix 2

Keira Sultans of Darfur

(dates of accession, or estimates, given where known)

1. Sulayman Solong (ca. 1640)
2. Musa ibn Sulayman
3. Ahmad Bakr ibn Musa
4. Muhammad Dawra ibn Ahmad Bakr
5. Umar ibn Muhammad Dawra (ca. 1749)
6. Abu al-Qasim ibn Ahmad Bakr (ca. 1749)
7. Muhammad Tayrab ibn Ahmad Bakr (ca. 1756)
8. Abd al-Rahman al-Rashid ibn Ahmad Bakr (ca. 1787)
9. Muhammad al-Fadl ibn Abd al-Rahman (1801)
10. Muhammad Husayn ibn Muhammad Fadl (1839)
11. Ibrahim ibn Muhammad Husayn (1873)

Pretenders to the throne during the period of Turco-Egyptian and Mahdist rule in Darfur (1874-1898):

12. Hasab Allah ibn Muhammad Fadl
13. Bush ibn Muhammad Fadl
14. Harun ibn Sayf al-Din ibn Muhammad Fadl
15. Abdallah Dud Banja ibn Bakr ibn Muhammad Fadl
16. Yusuf ibn Ibrahim

17. Abu al-Khayrat ibn Ibrahim

The revived sultanate:

18. Ali Dinar ibn Zakariyya ibn Muhammad Fadl (1898)

Appendix 3

Turco-Egyptian Governors in the 19th Century
(list based on Na'im Shuqayr, *Tarikh al-Sudan*, III)

1. Uthman Bey (1825-1826)
2. Mahhu Bey (1826)
3. Khurshid Pasha (1826-1839)
4. Ahmad Pasha Abu Wadan (1839-1844)
5. Ahmad Pasha al-Manikli (1844-1845)
6. Khalid Pasha (1846-1850)
7. Abd al-Latif Pasha (1850-1851)
8. Rustum Pasha (1851-1852)
9. Ismail Pasha Abu Jabal (1852-1853)
10. Salim Pasha (1853-1854)
11. Ali Pasha Sirri (1854-1855)
12. Ali Pasha Jarkis (1855-1857)
13. Arakil Bey al-Armani (1857-1859)
14. Hasan Bey Salamah (1859-1862)
15. Muhammad Bey Rasikh (1862-1863)
16. Musa Pasha Hamdi (1863-1865)
17. Ja'far Pasha Sadiq (1865)
18. Ja'far Pasha Mazhar (1866-1871)

19. Mumtaz Pasha (1871-1873)
20. Ismail Pasha Ayyub (1873-1877)
21. Gordon Pasha (1877-1879)
22. Ra'uf Pasha (1879-1882)
23. Abd al-Qadir Pasha Hilmi (1882-1883)
24. 'Ala al-Din Pasha Siddiq (1883)
25. Gordon Pasha (Second time; 1884-1885)

Appendix 4

20th-Century Government Leaders

Governors-General of the Anglo-Egyptian Sudan:

1898-1899 H. H. Kitchener
1899-1916 F. Reginald Wingate
1916-1924 Lee Stack
1924-1926 Geoffrey Archer
1926-1934 John Maffey
1934-1940 Stewart Symes
1940-1947 Hubert Huddleston
1947-1955 Robert Howe
1955-1956 Knox Helm

Heads of Government of the Independent Sudan:

1954- Ismail al-Azhari (Prime Minister)
1956
1956- Abdallah Khalil (Prime Minister)
1958
1958- Ibrahim Abboud (President and Head of the
1964 Supreme Military Council)
1964- Sirr al-Khatim al-Khalifah (Prime Minister)
1965
1965- Muhammad Ahmad Mahjub (Prime
1966 Minister)
1966- Sadiq al-Mahdi (Prime Minister)
1967
1967- Muhammad Ahmad Mahjub (Prime

1969 Minister)
1969- Babikr Awadallah (Prime Minister)
1971
1969- Jaafar al-Nimieri (Prime Minister and
1985 President)
1985- Suwar al-Dahab (Head, Transitional Military
1986 Council)
1985- Dafalla el-Gizouli (Prime Minister)
1986
1986- Sadiq al-Mahdi (Prime Minister)
1989
1989- Gen. Omar Hassan al-Beshir (President,
Revolution Command Council)

Appendix 5

Main Language Groups Found In, Or Adjoining, The Sudan₁

I. Afro-Asiatic (Hamitic) Languages:

A. Semitic (Afro-Asiatic),Juhayna Arabic Speakers

1. Camel-Herders:

Batahin, Dubainiya, Humr, Kababish, Shukriya, Shayqiya,

2. Cattle-Herders:

Baggara, Bedayria, Habbania, Hasaniya Hawazma, Kawahla, Rizeigat, Ta'isha,

3. Settled:

Ja'aliyin, Jamuiya, Mirafab, Rubatab, Mesalamiya, Rufa'a, Abdallab, Kenana

B. Cushitic: (Northern Branch)

Beja, Ababda, Amarar, Beni Amer, Bisharin, Hadendowa

II. Sudanic Languages (Eastern Group)

A. PreNilotic:

1. Barea Branch:

Barea only

2. Bertan Branch:

Berta, Beni Shangul

3. Koman Branch:

Gule, Hamaj, (founders of Funj), Gumuz, Kadallu, Koma, Uduk, Mao

4. Ingassana Branch:
Ingassana and others

5. Kunama Branch:
Kunama only

B. Nilotic

1. Bari, Karamojong, Nandi and Masai Clusters: (Strongly
Cushitized):

¹ This chart is inspired from G.P. Murdock, 1955, *Africa: Its Peoples and Their Culture History*. McGraw-Hill, but has been adapted and revised by R.A. Lobban, 1990 for this publication.

Karamojong, Turkana, Bari, Kakwa, Kuku, Latuka,
Mondari, Sere, Fajulu

2. Dinka and Luo Clusters (weakly Cushitized):

Dinka, Jur, Nuer, Atwot, Acholi, Luo; and PreNilotic: Shilluk,
Anuak, and Meban

3. Beir Branch: (on Ethiopian border):

Didinga, Murle, Masongo

C. Daju Branch:

D. Nubian Branch: Mahas, Sukkot, Kenuz, Fadija

III. Kordofanian Languages (the Nuba Hills)

Katla, Koalib, Tagali, Talodi, Tumtum, Temein

IV. Furian (of Darfur)

V. Niger-Congo (Nigritic or Bantu) Languages:

A. Eastern Sub-family (Equatorial Cluster):

Azande, Banda, Ndogo, Mundu

B. Central Sub-family (Madi Cluster):

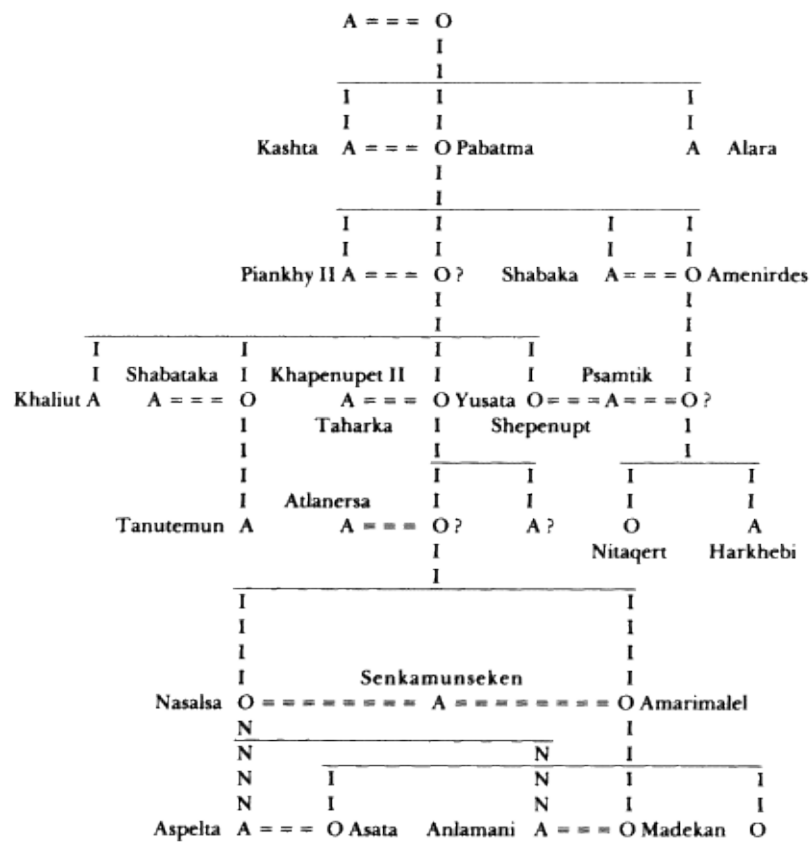
Madi, Bongo

VI. Kanuric (Central Saharan) Languages:

Berti, Zaghawa, Bideyat

Appendix 6

Proposed Reconstruction Of Kinship In The XXV Dynasty



Key to and Explanation of Appendix 6:

1. This diagram unifies a wide variety of sources and has included all information without apparent contradiction. Assumed relations are indicated with a question mark. The reigns of the pharaohs are noted below. A = male; O = female; = = = = marriage; I = descent; N = descent from Nasalsa.

2. The reigns of the relevant Pharaohs are:

Alara	790-760 B.C.	Osorkon III 777-749
Kashta	760-747 B.C.	
Piankhy	747-716 B.C.	Tefnakhte & Bochoris 727-715
Shabaka	716-701 B.C.	
Shabataka	700-688 B.C.	
Taharka	690-664 B.C.	
Tanutemun	664-653 B.C.	Psamtik I 664-610
Atlanersa	653-643 B.C.	
Senkamunseken	643-623 B.C.	
Anlamani	623-593 B.C.	Nekau II 610-595
Aspelta	593-568 B.C.	

3. Both Shabaka and Shabataka have diverse spellings of their names. Both are mentioned in the Old Testament, Genesis X(7).

4. Piankhy is sometime called Piye. It is possible that his wife was Khapenupet I.

5. The daughter of Queen Amenirdes and Shabaka is not known by name, but one of their daughters married Psamtik (Psammetichus) a pharaoh-prince in the Delta to help solidify Kushitic political relations there. Whether this daughter or another had the child Harkhebi is not clear. Harkhebi is just known as a grandson of Shabaka. Budge (1893) states that Psamtik married Shepenupt, a daughter of Piankhi and sister of Taharka; perhaps he married both. In any case, Psamtik's daughter Nitaqert (Nitocris) was considered as adopted by Shepenupt to secure his access to the matrilineal royal line. Psamtik was the son of Nekau (Necho) the Saite governor who recognized the rule of the XXVth dynasty at Sais. When Psamtik I died in 610 B.C., after the fall of Ninevah, he was succeeded by his son also known as Nekau (See: II Kings, xxiii, 29; II Chron. xxxv, 20; also Jeremiah xlvi, 2). Nekau II was followed by his son Psamtik II also of the XXVIth dynasty. The marriage(s) of Psamtik I are excellent examples of the use of the principle of matrilineal descent. It is clear that Psamtik I was an outsider (XXXVIth dynasty) who sought to legitimize his access to royal authority. First by his marriage to the daughter of Amenirdes, a sister of Piankhy; second by his marriage to Shepenupt, a daughter of Piankhy;

Piankhy; second by his marriage to Shepenupt, a daughter of Piankhy; and third, by the adoption of Nitaqert by Shepenupt, a final demonstration that the line of inheritance was traced by, and through, women.

6. It is not certain that Khapenupet II was the wife of Shabataka, but only that he married a daughter of Piankhy. It is a reasonable assumption however, since she is represented in the royal Isis-form manner in a statue with her name at Medinat Habu. A lesser figure than a Pharaoh's wife would not likely be projected in this way.

7. The son of Taharka and Queen Yusata may represent Ushanakhuru, the son captured at Memphis by Esarhaddon and taken as a captive back to Assyria. Some sources say this person was the brother, not son of Taharka.

8. The proposal that Senkamunseken married both Amarimalel and Nasalsa seems to be the only way to resolve numerous overlapping relationship typical of an endogamous, matrilineal ruling class. If this is correct, he probably married Nasalsa first, and Amarimalel second.

9. The unknown name of the sister of Asata and Madekan was termed the "chief sistrum player" in the royal court. A sistrum is an ancient musical instrument.

10. The record is unclear about the parents of Kashta and Pabatma.

Appendix 7

Current Facts and Figures on the Sudan

Economic

GDP/capita:	\$340 USD
GNP/capita:	\$641 USD
Debt/capita:	\$531 USD
Total Debt:	12,965,000,000(1989)
Debt Service	97,000,000 (1989, actual)
Debt Service	1,202,000,000 (1990, obligation)
Labor Force:	6,500,000
Agriculture:	80% (35% of GNP)
Industry/Commerce:	10%
Government:	6%
Inflation:	70% p.a.
Budget:	
revenues:	\$514 million
expenditures:	1,300 million
Exports:	\$550 million
cotton	43%
sesame, gum arabic, peanuts	
Imports:	\$1.2 billion
petroleum, manufactured goods, medicines, chemicals	
Electricity	
900 million kwh produced	

37 kwh/capita (1989)

Demographic

Area: 2,505,810 km²;
967,500 mi²

Coastline: 853 km

Population:	24,971,806 (July 1990)
Pop. Growth Rate:	2.9% p.a. (1990)
Birth Rate:	44/1,000(1990)
Death Rate:	14/1,000 (1990)
Infant Death Rate:	107/1,000 (1990)
Life Expectancy at Birth:	51 years (males) 55 years (females)
Fertility Rate:	6.5 children/woman (1990)
Adult Literacy:	20%

Transport and Communication

Railroads:	5,500km
Highways:	20,000 km, (only 1,600 tarmac)
Waterways:	5,310 km navigable
Pipelines:	815 km
Merchant Marine:	10 ships, 8 cargo; 2 roll-on/off
Civil Air:	14 major aircraft
Airports:	78, but only 8 with permanent surface runways none with runway over 3,659; only 4 with runways of 2,440-3,659

Communications:

telephones:	73,000
radio:	5 stations
satellite:	INTELSAT and ARABSAT

Military:

Males reaching age 18 p.a.

273,011

Defense Expenditures: 7.2% of GDP or ca. \$610
million (1989)

Number in Armed Forces: 57,500

Cabinet of Omar Beshir Government (announced on 9 July 1989)

Omar Ahmad al-Beshir, Prime Minister,
Defense

Al-Zubayr Muhammad Salih, Deputy
Prime Minister.

Al-Talib Muhammad Ibrahim, Minister of
the Presidency

Ali Sahlul, Foreign Affairs

Faysal Ali Abu Salih, Interior

Hasan Ismail al-Bili, Justice Attorney
General

Ali Muhammad Shammu, Culture and
Information

Sayyid Ali Zaki, Finance, National
Economy

Ahmad Ali Taraf, Agriculture, Natural
Resources

Abdallah Diqnibal, Guidance

Ya'qub Abu Shura, Irrigation and Water
Resources

Abd al-Munim Khawjali, Energy

Muhammad Ummar Abdallah, Industry

Mahjub al-Hadi al Murdi, Housing Works,
Public Utilities

Faruq al-Bishri, Trade, Cooperation, Supply

Shakir al Sarraj, Health, Social Welfare

Peter Ourat, Relief and Displaced Persons

Ali Ahmad Ibrahim, Transport and
Communications

George Kinja, Labor and Social Insurance

Natali Ambu, Local Government and
Regional Coordination

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